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RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

RS. 15—00

ರಾಣಿ ಭವಾನಿ

ಬಂಗಾಳಾ ದೇಶವು ೧೭-೧೮ನೇ ಶತಮಾನಗಳಲ್ಲಿ ತುರುಕರಿಗೆ ಆಧೀನವಾಗಿ ಮೂರ್ಷಿದಾಬಾದಿನ ನವಾಬರಿಗೆ ಬೇರೆಬೇರೆ ಪ್ರಾಂತ್ಯಗಳ ಹಿಂದೂ ರಾಜರುಗಳೆಲ್ಲರೂ ಕಪ್ಪಗಳನ್ನು ಕೊಡುವ ಸಾಮಂತ ರಾಜರಾಗಿದ್ದರು. ಅನೇಕವೇಳೆ ಈ ರಾಜರುಗಳು ಸಮಯ ಬಂದಂತೆ ನವಾಬರಿಗೆ ಕಪ್ಪ ಕೊಡುವದಿಲ್ಲವೆಂದು ತಿರಸ್ಕರಿಸುವದೂ ಉಂಟು. ೧೮ನೇ ಶತಮಾನದಲ್ಲಿ ಮೊಗಲಾಯರ ರಾಜ್ಯಭಾರವು ದೆಹಲಿಯಲ್ಲಿ ದುರ್ಬಲವಾಗುತ್ತಾ ಬರಲು ನಾನಾ ಕಡೆಗಳಲ್ಲಿ ಮೊಗಲಾಯ್ ಮತ್ತು ಮುಸಲ್ಮಾನ್ ಗವರ್ನರ್ ಅಥವಾ ರಾಜಪ್ರತಿನಿಧಿಗಳ ಪ್ರಾಬಲ್ಯವೂ ಕುಗ್ಗುತ್ತಾ ಬಂತು. ಈ ಸಮಯವನ್ನು ನೋಡಿ ಅನೇಕ ಹಿಂದೂ ನೃಪತಿಗಳು ಅವರ ಆಜ್ಞೆಗಳನ್ನು ಧಿಕ್ಕರಿಸಿ ತಮ್ಮ ತಮ್ಮ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ನಿರ್ಧರಿಸಲು ಯತ್ನಿಸುತ್ತಿದ್ದರು.

ಮೂರ್ಷಿದಾಬಾದಿನಲ್ಲಿ ಸಮರ್ಥರಾಗಿ ನವಾಬ್‌ಗಿರಿಯನ್ನು ನಡೆಸುತ್ತಿದ್ದವರಲ್ಲಿ ಆಲ್ಲಾವುದೀಖಾನನೆಂಬುವನೆ ಕಡೆಯವನು. ಅವನ ನಂತರ ಸಿರಾಜುದ್ದೀನನೆಂಬ ಪ್ರಾಯದ ಹುಡುಗನು ನವಾಬಗಿರಿಗೆ ಬಂದನು. ಆಗ ಬಂಗಾಳದ ರಾಜರುಗಳಲ್ಲಿ ಮುಖಂಡರಾದವರು ಕೃಷ್ಣಗರಿನ ರಾಜಾ ಕೃಷ್ಣಚಂದ್ರ, ಡಕ್ಕಾರಾಜನಾದ ರಾಜವಲ್ಲಭ, ಫಾಲ್ತದ ರಾಜಾ ರಾಜದುರ್ಲಭ, ಮತ್ತು ನಾಟೋರ್ ಸಂಸ್ಥಾನದ ರಾಣಿ ಭವಾನಿ. ಇವರಲ್ಲದೆ ಮೂರ್ಷಿದಾಬಾದಿನ ಆಧಿಪತ್ಯದಲ್ಲಿ ಮುಖ್ಯಸ್ಥರಾದವರು ಇನ್ನಿಬ್ಬರು, ಸಾಹುಕಾರ್ ಜಗತ್ಸೇಟ್ ಮತ್ತು ಸೇನಾಪತಿಯಾದ ಮೀರ್ ಜಾಫರ್.

ರಾಣಿ ಭವಾನಿಯು ಪಾಲಿಸುತ್ತಿದ್ದ ನಾಟೋರ್ ರಾಜ್ಯವು ಸ್ಕಾಟ್ಲಂಡಿನಷ್ಟು ದೊಡ್ಡದಾಗಿ ನವಾಬನಿಗೆ ೩೬ ಲಕ್ಷ ರೂಪಾಯಿ ಪೊಗದಿಯನ್ನು ಕೊಡುತ್ತಿದ್ದಿತು. ಸಂಸ್ಥಾನದ ಉತ್ಪತ್ತಿಯು ಒಂದೂವರೆ ಕೋಟಿ ರೂಪಾಯಿ. ಅದರಲ್ಲಿ ೫೦,೦೦೦ ಪದಾತಿಗಳ ಮತ್ತು ಕುದುರೆಯ ಸೈನ್ಯವು ಇತ್ತು. ರಾಣಿ ಭವಾನಿಯ ಪತಿಯಾದ ರಾಜಾರಮಾಕಾಂತನು ಇನ್ನೂ ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿಯೇ ಪಟ್ಟಕ್ಕೆ ಬಂದು ಅನೇಕ ದುರ್ವ್ಯವಹಾರಗಳಿಗೆ ಸಿಕ್ಕಿಬಿದ್ದನು. ಅವನ ತಂದೆಯು ಆಪ್ತ ಮಂತ್ರಿಯಾದ ವೃದ್ಧನಾದ ದಯಾರಾಮನ ಹಿತೋಕ್ತಿಗಳೂ ಪತ್ನಿಯಾದ ಭವಾನಿಯ ಸವಿನುಡಿಗಳೂ ಯಾವವೂ ಅವನ ಮನಸ್ಸಿಗೆ ನಾಟುತ್ತಿರಲಿಲ್ಲ. ಕಡೆಗೆ ಅವನು ತೀರ ದುರ್ಮಾರ್ಗನಾಗಿ ದಯಾರಾಮನನ್ನು ಕೆಲಸದಿಂದ ನಿವೃತ್ತಿಮಾಡಿ ಭಂಡಾರದ ಹಣವನ್ನೆಲ್ಲಾ ನೀರಿನಂತೆ ದುರುಪಯೋಗ ಪಡಿಸಿ, ರಾಜ್ಯಭಾರವನ್ನು ಕುಲಗೆಡಿಸಿ ನವಾಬನಿಗೆ ಕೊಡಬೇಕಾದ ಪೊಗದಿಯನ್ನೂ ಕೊಡದೆ ನಿರಾಕರಿಸಿದನು. ಕಡೆಗೆ ನವಾಬನ ಸೈನಿಕರು ಬಂದು ಇವನನ್ನು ಸಂಪಾಕನದಿಂದ ತೆಗೆದುಹಾಕಿ ರಾಜ್ಯವನ್ನು ಆಕ್ರಮಿಸಿಬಿಟ್ಟರು.

ಆಗ ರಾಜ್ಯಭ್ರಷ್ಟನಾದ ರಮಾಕಾಂತನೂ ರಾಣಿಯಾದ ಭವಾನಿಯೂ ಅಲ್ಪಸ್ವಲ್ಪ ಒಡವೆ ವಸ್ತುಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಸಾಹುಕಾರ್ ಜಗತ್ಸೇಟನ ಮನೆಯಲ್ಲಿ ಬಂದು ನಿಂತರು. ಅಲ್ಲಿ ರಾಣಿಯು ತನ್ನ ಒಡವೆಗಳನ್ನು ಮಾರಿ ನವಾಬನ ಸುತ್ತಮುತ್ತಿನವರಿಗೆ ಯಥೇಚ್ಛವಾಗಿ ಲಂಚಲಾಸವತ್ತುಗಳನ್ನು ಕೊಟ್ಟು ಹೇಳಬೇಕಾದವರಿಗೆ ಹೇಳಿಸಿ ಎಷ್ಟೋ ಕಷ್ಟದಿಂದ ತನ್ನ ಗಂಡನಿಗೆ ಪುನಃ ಸಿಂಹಾಸನವು ಬರುವಂತೆ ಮಾಡಿಕೊಂಡು ಊರಿಗೆ ಹಿಂತಿರುಗಿದರು. ರಾಜದಂಪತಿಗಳು ಹೋದ ರಾಜ್ಯವನ್ನು ಪುನಃ ಸಂಪಾದಿಸಿಕೊಂಡು ರಾಜಧಾನಿಗೆ ಬಂದದ್ದನ್ನು ನೋಡಿ ಊರಿನ ಜನರ ಆನಂದಕ್ಕೆ ಪಾರವೆ ಇಲ್ಲ.

ಆದರೆ ಈ ಸಂತೋಷವು ಶೀಘ್ರದಲ್ಲಿಯೆ ಕಳೆಯಿತು. ರಾಜಾ ರಮಾಕಾಂತನು ಸ್ವಲ್ಪ ಕಾಲದಲ್ಲಿಯೆ ತನ್ನ ದುರ್ನಡತೆಗಳಿಗೆ ತುತ್ತಾಗಿ ಪ್ರಾಣವನ್ನು ಬಿಟ್ಟನು. ಅವನ ನಂತರ ರಾಜ್ಯಕ್ಕೆ ಬರಲು ಅವನಿಗೆ ಗಂಡುಮಕ್ಕಳು ಇರಲಿಲ್ಲ. ಎರಡು ಗಂಡುಮಕ್ಕಳು ಜನಿಸಿ ಬಾಲ್ಯದಲ್ಲಿಯೆ ಈ ಲೋಕವನ್ನು ಬಿಟ್ಟವು. ಲಾವಣ್ಯವತಿಯಾದ ಒಬ್ಬಳು ಮಗಳು ಮಾತ್ರ ಇದ್ದಳು. ಅವಳಿಗೂ ಮದುವೆಯಾದ ತರುಣದಲ್ಲಿ ಪತಿವಿಯೋಗವಾಗಿತ್ತು.

ರಾಣಿ ಭವಾನಿಗೆ ಗಂಡನು ಹೋಗುವಾಗ ೩೨ ವರ್ಷ. ಆ ವಯಸ್ಸಿನಲ್ಲಿ ಪ್ರಜೆಗಳ ಕಷ್ಟಸುಖಗಳನ್ನು ಪರೀಕ್ಷಿಸಿ ರಾಜ್ಯವನ್ನು ನಡೆಸುವ ಭಾರವನ್ನು ಅವಳು ವಹಿಸಿ ವಿವೇಕದಿಂದ ನಡೆಸಿಕೊಂಡು ಎಲ್ಲಾ ವಿಧವಾದ ರಾಜಕೀಯ ವಿಷಯಗಳಲ್ಲಿಯೂ ಸಮರ್ಥಳೆನಿಸಿಕೊಂಡಿದ್ದಳು.

ಮೂರ್ಷಿದಾಬಾದಿನ ನವಾಬ ಸಿರಾಜುದ್ದೀನನು ಸ್ತ್ರೀಲೋಲನಾಗಿ ಮಹಾ ದುಷ್ಟನಾಗಿದ್ದನು. ಬೊಕ್ಕಸವನ್ನೆಲ್ಲಾ ಖರೀದುಮಾಡಿಕೊಂಡು ಸಾಮಂತರಾಜರುಗಳನ್ನೆಲ್ಲಾ ಪೊಗದಿ ಕಾಣಿಕೆಗಳಿಗಾಗಿ ಬಹಳವಾಗಿ ಹಿಂಸಿಸುತ್ತಿದ್ದನು. ಅವನ ಸ್ವಂತ ಅಪ್ಪಣೆಯಿಂದ ಸ್ವಲ್ಪವೂ ಅವನ ಅಧಿಕಾರಿಗಳ ದೌರಾತ್ಮ್ಯದಿಂದ ಸ್ವಲ್ಪವೂ ಸಾಮಂತ ರಾಜರುಗಳಿಗೆ ತಡೆಯಲಾರದಷ್ಟು ಹಿಂಸೆಯಾಗಿತ್ತು.

ನಾಟೋರ್ ಸಂಸ್ಥಾನವೂ ನವಾಬನಿಗೆ ಸಾಮಂತರಾಜ್ಯವಾಗಿದ್ದುದರಿಂದ ರಾಣಿ ಭವಾನಿಯೂ ಅವನ ಹಿಂಸೆಯನ್ನು ಸಹಿಸಲಾರದೆ ಯಾವ ಸಮಯಕ್ಕೆ ಏನು ಒದಗುತ್ತದೆಯೊ ಎಂದು ಜಾಗರೂಕತೆಯಿಂದ ಏರ್ಪಾಡುಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಳು. ಯಾವ ಕಾರ್ಯಕ್ಕೂ ಒಂದು ಸರಿಯಾಗಿ ತರಪೇತಾದ ಸೈನ್ಯವು ಅತ್ಯವಶ್ಯಕವಾಗಿದ್ದುದರಿಂದ ಒಳ್ಳೆ ಶಿಕ್ಷಕರನ್ನು ಗೊತ್ತುಮಾಡಿ ನಾಟೋರಿನ ಪುರುಷರೆಲ್ಲರಿಗೂ ಸೈನ್ಯಶಿಕ್ಷಣವನ್ನು ಕೊಡಿಸಿದ್ದಳು.

ಹೀಗಿರುವಲ್ಲಿ ಭವಾನಿಯ ಪತಿವಿಹೀನಳಾದ ಮಗಳ ಅತುಲವಾದ ಸೌಂದರ್ಯವು ನವಾಬನ ಕಿವಿಗೆ ಬಿದ್ದು ಅವನು ಕೂಡಲೆ ಆ ರಾಜಕುಮಾರಿಯನ್ನು ತನಗೆ ತಂದು ಒಪ್ಪಿಸಬೇಕೆಂದು ಚಾರರ ಮೂಲಕ ರಾಣಿಗೆ ಹೇಳಿಕಳುಹಿಸಿದನು. ಪಾತಿವ್ರತ್ಯವೆ ಮೂರ್ತೀಭವಿಸಿದ್ದ ಆ ರಾಣಿಯ ಕಿವಿಯಲ್ಲಿ ಈ ಕರ್ಣಕಠೋರವಾದ ಮಾತು ಬೀಳಲು ಕೋಪದಿಂದ ಕಂಪೇರಿದವಳಾಗಿ ನವಾಬನು ಇಂಥಾ ಮಾತುಗಳನ್ನು ತನ್ನಂಥವಳಿಗೆ ಹೇಳಿಕಳುಹಿಸುವುದು ಅವನ ಮನುಷ್ಯತ್ವಕ್ಕೆ ಕುಂದಕವೆಂದೂ ಪುನಃ ಇಂಥಾ ನೀಚತನಕ್ಕೆ ಅವನು ಅವಕಾಶಕೊಟ್ಟಲ್ಲಿ ತಾನೇ ಸೈನ್ಯವನ್ನು ತೆಗೆದುಕೊಂಡುಬಂದು ನವಾಬನನ್ನು ಕಾರಾಗೃಹದಲ್ಲಿ ಇರಿಸುವದಾಗಿಯೂ ಹೇಳಿಕಳುಹಿಸಿದಳು.

(ಮುಂದುವರಿಯುವದು)

GANDHI CHRONOLOGY

Gandhi's Birth 2nd Oct. 1869.
Leaves for South Africa 1893.
Returns to India 1895.
Goes again to South Africa 1896.
Arranges for Ambulance Corps in the Anglo-Boer War 1899.
Returns to India 1901.
Back to South Africa 1902.
Renders help during the Plague in Johannesburg 1904.
Leads Stretcher-bearer Corps in Natal Native Rebellion 1906.
Takes the Oath of Passive Resistance against Anti-Asiatic Law 1906.
Emigration Act receives Royal Assent. Dec. 26 1907.
Addresses mass meeting in Johannesburg, protesting against the Emigration Act, and his subsequent arrest. 1907.
Upholds Voluntary Registration, consequent assault by mob. Feb. 1908.
Levy of the £3 tax and the revival of Passive Resistance Sep. 1913.
Smuts-Gandhi agreement 1913.
Truce with the South Africa Government. Jan. 1914.
Leaves for London and arranging for the Indian Volunteer Corps during the Great War Sept. 1914.
Government award Kaiser i-Hind Medal. 1915.
Founds Satyagraha Ashram in Ahmedabad. 1916.
Arrest in Champaran Apr. 1918.
Promulgation of the Rowlatt Bills Feb. 1919.
Suspension of Satyagraha and fast April 18. 1919.
Agitation against the Khilafat and the Punjab Wrongs 1918-1919.
Returns Kaiser-i-Hind Medal and starts Non-Co-operation 1st. Aug. 1920.
Open letter to the Duke of Connaught Feb. 1921.
Interview with H. E. Lord Reading May 1921.
Prince of Wales's landing and riots in Bombay Nov. 1921.
Ultimatum to Lord Reading 1922.
Tragedy of Chauri Chaura 14th Feb. 1922.
Arrest of Gandhi at Ahmedabad 19th March 1922.
Trial of Gandhi and imprisonment March 1922.
Release from Jail Feb. 1924.
Resumes Editorship of "Young India" April 1924.
The "Fast" and the Delhi Conference 11th Sept. 1924.
President of the Belgaum Congress Dec. 1924.
Bonfire demonstration in Calcutta March 1929.
Lahore Congress and the Independence move Dec. 1929.
A.I.C.C. appoints Gandhi as Dictator and decides to prosecute Gandhi's Programme of Civil Disobedience 15th Feb. 1930.
Gandhi's letter to H. E. the Lord Irwin 4th March 1930.
The Great March 12th March 1930.
Breaks Salt Law at Dandi 6th April 1930.
Gandhiji's arrest 26th Jan 1931.
Gandhiji released 5th May 1931.
Mahatma sails for England 29th Aug. 1931.
Mahatmaji's arrest (under) Regulation XXV of 1827 4th Jan. 1932.
Gandhiji declines to avail himself of weekly interviews if Miss Slade is not allowed to see him 7th June 1932.
Mahatma Gandhi's letters to the Prime Minister and Sir Samuel

(Continued on page 6.)

ರಾಣಿ ಭವಾನಿ

ಬಂಗಾಳಾ ದೇಶವು ೧೭-೧೮ ನೇ ಶತಮಾನಗಳಲ್ಲಿ ತುರುಕರಿಗೆ ಆಧೀನವಾಗಿ ಮೂರ್ಷಿದಾಬಾದಿನ ನವಾಬರಿಗೆ ಬೇರೆಬೇರೆ ಪ್ರಾಂತ್ಯ ಗಳ ಹಿಂದೂ ರಾಜರುಗಳೆಲ್ಲರೂ ಕಪ್ಪಗಳನ್ನು ಕೊಡುವ ಸಾಮಂತ ರಾಜರಾಗಿದ್ದರು. ಅನೇಕವೇಳೆ ಈ ರಾಜರುಗಳು ಸಮಯ ಬಂದಂತೆ ನವಾಬರಿಗೆ ಕಪ್ಪ ಕೊಡುವದಿಲ್ಲವೆಂದು ತಿರಸ್ಕರಿಸುವದೂ ಉಂಟು. ೧೮ ನೇ ಶತಮಾನದಲ್ಲಿ ಮೊಗಲಾಯರ ರಾಜ್ಯಭಾರವು ದೆಹಲಿಯಲ್ಲಿ ದುರ್ಬಲವಾಗುತ್ತಾ ಬರಲು ನಾನಾ ಕಡೆಗಳಲ್ಲಿ ಮೊಗ ಲಾಯ್ ಮತ್ತು ಮುಸಲ್ಮಾ ಗವರ್ನರ್ ಅಥವಾ ರಾಜಪ್ರತಿನಿಧಿ ಗಳ ಪ್ರಾಬಲ್ಯವೂ ಕುಗ್ಗುತ್ತಾ ಬಂತು. ಈ ಸಮಯವನ್ನು ನೋಡಿ ಅನೇಕ ಹಿಂದೂ ನೃಪತಿಗಳು ಅವರ ಆಜ್ಞೆಗಳನ್ನು ಧಿಕ್ಕರಿಸಿ ತಮ್ಮ ತಮ್ಮ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ನಿರ್ಧರಿಸಲು ಯತ್ನಿಸುತ್ತಿದ್ದರು.

ಮೂರ್ಷಿದಾಬಾದಿನಲ್ಲಿ ಸಮರ್ಥರಾಗಿ ನವಾಬ್‌ಗಿರಿಯನ್ನು ನಡೆ ಸುತ್ತಿದ್ದವರಲ್ಲಿ ಅಲಾವುದ್ದೀಖಾನನೆಂಬುವನೆ ಕಡೆಯವನು. ಅವನ ನಂತರ ಸಿರಾಜುದ್ದೀನನೆಂಬ ಪ್ರಾಯದ ಹುಡುಗನು ನವಾಬ ಗಿರಿಗೆ ಬಂದನು. ಆಗ ಬಂಗಾಳದ ರಾಜರುಗಳಲ್ಲಿ ಮುಖಂಡರಾ ದವರು ಕೃಷ್ಣಗರಿನ ರಾಜಾ ಕೃಷ್ಣಚಂದ್ರ, ಡಕ್ಕಾರಾಜನಾದ ರಾಜ ವಲ್ಲಭ, ಪಾಟ್ನದ ರಾಜಾ ರಾಜದುರ್ಬಲ, ಮತ್ತು ನಾಟೋರ್ ಸಂಸ್ಥಾನದ ರಾಣಿ ಭವಾನಿ ಇವರಲ್ಲದೆ ಮೂರ್ಷಿದಾಬಾದಿನ ಆಧಿ ಪತ್ಯದಲ್ಲಿ ಮುಖ್ಯಸ್ಥರಾದವರು ಇನ್ನಿಬ್ಬರು, ಸಾಹುಕಾರ್ ಜಗ ತ್ಶೇಟ್ ಮತ್ತು ಸೇನಾಪತಿಯಾದ ಮಿರ್ ಜಾಫರ್.

ರಾಣಿ ಭವಾನಿಯು ಪಾಲಿಸುತ್ತಿದ್ದ ನಾಟೋರ್ ರಾಜ್ಯವು ಸ್ಕಾಟ್ಲಂಡಿನಷ್ಟು ದೊಡ್ಡದಾಗಿ ನವಾಬನಿಗೆ ೫೫ ಲಕ್ಷ ರೂಪಾಯಿ ಪೌಗದಿಯನ್ನು ಕೊಡುತ್ತಿದ್ದಿತು. ಸಂಸ್ಥಾನದ ಉತ್ಪತ್ತಿಯು ಒಂದೂವರೆ ಕೋಟಿ ರೂಪಾಯಿ. ಅದರಲ್ಲಿ ೫೦,೦೦೦ ಪದಾತಿಗಳ ಮತ್ತು ಕುದುರೆಯ ಸೈನ್ಯವು ಇತ್ತು. ರಾಣಿ ಭವಾನಿಯ ಪತಿ ಯಾದ ರಾಜಾರಮಾಕಾಂತನು ಇನ್ನೂ ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿಯೇ ಪಟ್ಟಕ್ಕೆ ಬಂದು ಅನೇಕ ದುರ್ವ್ಯಾಪಾರಗಳಿಗೆ ಸಿಕ್ಕಿಬಿದ್ದನು. ಅವನ ತಂದೆಯು ಆಸ್ಥ ಮಂತ್ರಿಯಾದ ವೃದ್ಧನಾದ ದಯಾರಾಮನ ಹಿತೋ ಕ್ತಿಗಳೂ ಪತ್ನಿಯಾದ ಭವಾನಿಯ ಸಲಿನುಡಿಗಳೂ ಯಾವವೂ ಅವನ ಮನಸ್ಸಿಗೆ ನಾಟುತ್ತಿರಲಿಲ್ಲ. ಕಡೆಗೆ ಅವನು ತೀರ ದುರ್ಮಾ ರ್ಗನಾಗಿ ದಯಾರಾಮನನ್ನು ಕೆಲಸದಿಂದ ನಿವೃತ್ತಿಮಾಡಿ ಭಂಡಾ ರದ ಹಣವನ್ನೆಲ್ಲಾ ನೀರಿನಂತೆ ದುರುಪಯೋಗ ಪಡಿಸಿ ರಾಜ್ಯಭಾರ ವನ್ನು ಕುಲಗೆಡಿಸಿ ನವಾಬನಿಗೆ ಕೊಡಬೇಕಾದ ಪೌಗದಿಯನ್ನೂ ಕೊಡದೆ ನಿರಾಕರಿಸಿದನು. ಕಡೆಗೆ ನವಾಬನ ಸೈನಿಕರು ಬಂದು ಇವನನ್ನು ಸಿಂಹಾಸನದಿಂದ ತೆಗೆದುಹಾಕಿ ರಾಜ್ಯವನ್ನು ಆಕ್ರಮಿಸಿ ಬಿಟ್ಟರು.

ಆಗ ರಾಜ್ಯಭ್ರಷ್ಟನಾದ ರಮಾಕಾಂತನೂ ರಾಣಿಯಾದ ಭವಾ ನಿಯೂ ಅಲ್ಪಸ್ವಲ್ಪ ಒಡವೆವಸ್ತುಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಸಾಹು ಕಾರ್ ಜಗತ್ಶೇಟನ ಮನೆಯಲ್ಲಿ ಬಂದು ನಿಂತರು. ಅಲ್ಲಿ ರಾಣಿಯ ತನ್ನ ಒಡವೆಗಳನ್ನು ಮಾರಿ ನವಾಬನ ಸುತ್ತಮುತ್ತಲಿನವರಿಗೆ ಯಥೇಚ್ಛವಾಗಿ ಲಂಚಲಂಚವೆತ್ತುಗಳನ್ನು ಕೊಟ್ಟು ಹೇಳಬೇಕಾ ದವರಿಗೆ ಹೇಳಿಸಿ ಎಷ್ಟೋ ಕಷ್ಟದಿಂದ ತನ್ನ ಗಂಡನಿಗೆ ಪುನಃ ಸಿಂಹಾ ಸನವು ಬರುವಂತೆ ಮಾಡಿಕೊಂಡು ಊರಿಗೆ ಹಿಂತಿರುಗಿದರು. ರಾಜದಂಪತಿಗಳು ಹೋದ ರಾಜ್ಯವನ್ನು ಪುನಃ ಸಂಪಾದಿಸಿಕೊಂಡು ರಾಜಧಾನಿಗೆ ಬಂದದ್ದನ್ನು ನೋಡಿ ಊರಿನ ಜನರ ಆನಂದಕ್ಕೆ ಪಾರವೆ ಇಲ್ಲ.

ಆದರೆ ಈ ಸಂತೋಷವು ಶೀಘ್ರವಲ್ಲಿಯೆ ಕಳೆಯಿತು. ರಾಜಾ ರಮಾಕಾಂತನು ಸ್ವಲ್ಪ ಕಾಲದಲ್ಲಿಯೆ ತನ್ನ ದುರ್ನಡತೆಗಳಿಗೆ ತುತ್ತಾಗಿ ಪ್ರಾಣವನ್ನು ಬಿಟ್ಟನು. ಅವನ ನಂತರ ರಾಜ್ಯಕ್ಕೆ ಬರಲು ಅವನಿಗೆ ಗಂಡುಮಕ್ಕಳು ಇರಲಿಲ್ಲ. ಎರಡು ಗಂಡುಮಕ್ಕಳು ಜನಿಸಿ ಬಾಲ್ಯದಲ್ಲಿಯೆ ಈ ಲೋಕವನ್ನು ಬಿಟ್ಟವು. ಲಾವಣ್ಯವತಿಯಾದ ಒಬ್ಬಳು ಮಗಳು ಮಾತ್ರ ಇದ್ದಳು. ಅವಳಿಗೂ ಮದುವೆಯಾದ ತರುಣದಲ್ಲಿ ಪತಿವಿಯೋಗವಾಗಿತ್ತು.

ರಾಣಿ ಭವಾನಿಗೆ ಗಂಡನು ಹೋಗುವಾಗ ೩೨ ವರ್ಷ. ಆ ವಯ ಸ್ಸಿನಲ್ಲಿ ಪ್ರಜೆಗಳ ಕಷ್ಟಸುಖಗಳನ್ನು ಪರೀಕ್ಷಿಸಿ ರಾಜ್ಯವನ್ನು ನಡೆಸುವ ಭಾರವನ್ನು ಅವಳು ವಹಿಸಿ ವಿವೇಕದಿಂದ ನಡೆಸಿಕೊಂಡು ಎಲ್ಲಾ ವಿಧವಾದ ರಾಜಕೀಯ ವಿಷಯಗಳಲ್ಲಿಯೂ ಸಮರ್ಥಳೆನಿಸಿ ಕೊಂಡಿದ್ದಳು.

ಮೂರ್ಷಿದಾಬಾದಿನ ನವಾಬ ಸಿರಾಜುದ್ದೀನನು ಸ್ಕ್ರೀಲೋಲ ನಾಗಿ ಮಹಾ ದುಷ್ಟನಾಗಿದ್ದನು. ಬೊಕ್ಕಸವನ್ನೆಲ್ಲಾ ಬರಿದುಮಾಡಿ ಕೊಂಡು ಸಾಮಂತರಾಜರುಗಳನ್ನೆಲ್ಲಾ ಪೌಗದಿ ಕಾಣಿಕೆಗಳಿಗಾಗಿ ಬಹಳವಾಗಿ ಹಿಂಸಿಸುತ್ತಿದ್ದನು. ಅವನ ಸ್ವಂತ ಅಪ್ಪಣೆಯಿಂದ ಸ್ವಲ್ಪವೂ ಅವನ ಅಧಿಕಾರಿಗಳ ದೌರಾತ್ಮ್ಯದಿಂದ ಸ್ವಲ್ಪವೂ ಸಾಮಂತ ರಾಜರುಗಳಿಗೆ ತಡೆಯಲಾರದಷ್ಟು ಹಿಂಸೆಯಾಗಿತ್ತು.

ನಾಟೋರ್ ಸಂಸ್ಥಾನವೂ ನವಾಬನಿಗೆ ಸಾಮಂತರಾಜ್ಯವಾಗಿ ದ್ದುದರಿಂದ ರಾಣಿ ಭವಾನಿಯೂ ಅವನ ಹಿಂಸೆಯನ್ನು ಸಹಿಸಲಾರದೆ ಯಾವ ಸಮಯಕ್ಕೆ ಏನು ಒದಗುತ್ತದೆಯೊ ಎಂದು ಜಾಗರೂಕತೆ ಯಿಂದ ಏರ್ಪಾಡುಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಳು. ಯಾವ ಕಾರ್ಯಕ್ಕೂ ಒಂದು ಸರಿಯಾಗಿ ತರಪೇತಾದ ಸೈನ್ಯವು ಅತ್ಯವಶ್ಯಕ ವಾಗಿದ್ದುದರಿಂದ ಒಳ್ಳೆ ಶಿಕ್ಷಕರನ್ನು ಗೊತ್ತುಮಾಡಿ ನಾಟೋರಿನ ಪುರುಷರೆಲ್ಲರಿಗೂ ಸೈನ್ಯಶಿಕ್ಷಣವನ್ನು ಕೊಡಿಸಿದ್ದಳು.

ಹೀಗಿರುವಲ್ಲಿ ಭವಾನಿಯು ಪತಿವಿಹೀನಳಾದ ಮಗಳ ಅತುಲವಾದ ಸೌಂದರ್ಯವು ನವಾಬನ ಕಿವಿಗೆ ಬಿದ್ದು ಅವನು ಕೂಡಲೆ ಆ ರಾಜ ಕುಮಾರಿಯನ್ನು ತನಗೆ ತಂದು ಒಪ್ಪಿಸಬೇಕೆಂದು ಚಾರರ ಮೂಲಕ ರಾಣಿಗೆ ಹೇಳಿಕಳುಹಿಸಿದನು. ಪಾತಿವ್ರತ್ಯವೆ ಮೂರ್ತೀಕರಿಸಿದ್ದ ಆ ರಾಣಿಯ ಕಿವಿಯಲ್ಲಿ ಈ ಕರ್ಣಕಠೋರವಾದ ಮಾತು ಬೀಳಲು ಕೋಪದಿಂದ ಕಂಪೇರಿದವಳಾಗಿ ನವಾಬನು ಇಂಥಾ ಮಾತುಗಳನ್ನು ತನ್ನಂಥವಳಿಗೆ ಹೇಳಿಕಳುಹಿಸುವುದು ಅವನ ಮನುಷ್ಯತ್ವಕ್ಕೆ ಕುಂದಕ ವೆಂದೂ ಪುನಃ ಇಂಥಾ ನೀಚತನಕ್ಕೆ ಅವನು ಅವಕಾಶಕೊಟ್ಟಲ್ಲಿ ತಾನೇ ಸೈನ್ಯವನ್ನು ತೆಗೆದುಕೊಂಡುಬಂದು ನವಾಬನನ್ನು ಕಾರಾ ಗೃಹದಲ್ಲಿ ಇರಿಸುವದಾಗಿಯೂ ಹೇಳಿಕಳುಹಿಸಿದಳು.

(ಮುಂದುವರಿಯುವದು)

GANDHI CHRONOLOGY

Gandhi's Birth 2nd Oct. 1869.
Leaves for South Africa 1893.
Returns to India 1895.
Goes again to South Africa 1896.
Arranges for Ambulance Corps in the Anglo-Boer War 1899.
Returns to India 1901.
Back to South Africa 1902.
Renders help during the Plague in Johannesburg 1904.
Leads Stretcher-bearer Corps in Natal Native Rebellion 1906.
Takes the Oath of Passive Resistance against Anti-Asiatic Law 1906.
Emigration Act receives Royal Assent. Dec. 26 1907.
Addresses mass meeting in Johannesburg, protesting against the Emigration Act, and his subsequent arrest. 1907.
Upholds Voluntary Registration, consequent assault by mob. Feb. 1908.
Levy of the £3 tax and the revival of Passive Resistance Sep. 1913.
Smuts-Gandhi agreement 1913.
Truce with the South Africa Government. Jan. 1914.
Leaves for London and arranging for the Indian Volunteer Corps during the Great War Sept. 1914.
Government award Kaiser i-Hind Medal. 1915.
Founds Satyagraha Ashram in Ahmedabad. 1916.
Arrest in Champaran Apr. 1918.
Promulgation of the Rowlatt Bills Feb. 1919.
Suspension of Satyagraha and fast April 18. 1919.
Agitation against the Khilafat and the Punjab Wrongs 1918-1919.
Returns Kaiser-i-Hind Medal and starts Non-Co-operation 1st. Aug. 1920.
Open letter to the Duke of Connaught Feb. 1921.
Interview with H. E. Lord Reading May 1921.
Prince of Wales's landing and riots in Bombay Nov. 1921.
Ultimatum to Lord Reading 1922.
Tragedy of Chauri Chaura 14th Feb. 1922.
Arrest of Gandhi at Ahmedabad 19th March 1922.
Trial of Gandhi and imprisonment March 1922.
Release from Jail Feb. 1924.
Resumes Editorship of "Young India" April 1924.
The "Fast" and the Delhi Conference 11th Sept. 1924.
President of the Belgaum Congress Dec. 1924.
Bonfire demonstration in Calcutta March 1929.
Lahore Congress and the Independence move Dec. 1929.
A.I.C.C. appoints Gandhi as Dictator and decides to prosecute Gandhi's Programme of Civil Disobedience 15th Feb. 1930.
Gandhi's letter to H. E. the Lord Irwin 4th March 1930.
The Great March 12th March 1930.
Breaks Salt Law at Dandi 6th April 1930.
Gandhiji's arrest 26th Jan 1931.
Gandhiji released 5th May 1931.
Mahatma sails for England 29th Aug. 1931.
Mahatmaji's arrest (under) Regulation XXV of 1827 4th Jan. 1932.
Gandhiji declines to avail himself of weekly interviews if Miss Slade is not allowed to see him 7th June 1932.
Mahatma Gandhi's letters to the Prime Minister and Sir Samuel

(Continued on page 6.)

The Rationalist

THE CAUVERY IN MYTHOLOGY

(Continued from last issue.)

From then on, during the milleniums that have elapsed, the 450 miles of her course, from Sahyadri to the sea, have been studded with temples, lingas, kshetras and teerthas, gathering mystic tradition for purifying the soul. Shiva and Parvati claim that they both got each other by bathing in Cauvery. Harischandra, the victim of Viswamitra, Nala, the victim of Karkotaka, recovered their kingdoms by bathing in the Cauvery. Indra and Chandra, becoming accursed owing to their lapses, bathed in the Cauvery and became normal. Rama made Vibheeshana bathe in the Cauvery in order to wash off the pollution of Ravana's contact. Krishna advised Arjuna to bathe in the Cauvery in order to attain Subhadra. Bhrigu and Kundina became Gotra-Rishis by bathing in her. Yagnyavalkya, Bodhayana, Apastamba attained intellectual illumination through her grace.

Therefore it is rather presumptuous to attempt to speak of her spiritual greatness in less than a quarter of an hour.

Agneya Purana says,

Ayutain Sharadaam Sheshas-
sahasra vadanairvadan
Paaram naapnoti Kaaveryaa
maahaatmyasya nasamshayah ||

"If Shesha, with his thousand mouths, spoke for 10,000 years, he could not finish recounting the glory of the Cauvery."

Yathaannadaanam daaneshu
-raheshvindur yathaapicha |
Tejasvinaam yathaa suryo
yagnaanaam manayagnavat ||
Thathaa saritsu Kaaveree
Raajendra pravaraa smrutaa ||

"Just as food is the best of charities, Moon is the best of planets, Sun is the best among the lustruous, Cauvery is the best among the rivers."

The "Mahabharata" declares,

Triraatram jaanhaveeteeray
pancharaatram tu yaamunay |
Saptaraatramtu gowthamyaam
krishnavenyaam chaturdinam
Thungaayaam dasharatramtu
Hemakootay Dashaardhakam
Sadyah punaathi Kaaveree
paapam aamaranaantikam ||

"The Ganges purifies a person in 3 nights, Yamuna in 5 nights, Goutamee in 7 nights, Krishnaveni in 4 days, Tunga in 10 nights, and Hemakoota in 5 nights. The Cauvery purifies immediately."

The Puranas affirm,

Vedeshu Pourusham Sooktam
thathhaa Geethaacha Bhaaratay |
Mantreshu Tripadaa devee
Vrateshwekaadashee Vratam ||
Snaaneshu cha Tulaasnaanam
Kaveryaam Rangasannidhow |
Panchopaayaa Mumukshostu
Pancha-paataka Naashanaah ||

"There are five means of wiping out the five capital sins and attaining salvation: the "Purusha-Sookta among the Vedas, the Geeta in the Mahabharata, the Gayatri among mantras, Ekadasi among Vratas, and, among river-baths, bathing in the Cauvery in the month of Tula, in the presence of Ranganatha.

(To be continued.)

UNTOUCH

Rabindra Kumar Siddhanta Shastri M.A, P.R.S, Panchatirtha, writes in an article in "Pather Alo" a Bengali Weekly two glaring instances from which it is seen that the Mahommedans also observe and recognise that contact of evil persons produces pernicious effect on the mind and mood of men.

1. The story goes that on an occasion, the great Hazrat Ibrahim, a devout Moslem, was not feeling the same ecstasy in response to his prayers to God as he normally used to feel, but was at a loss to discern the cause for the same. He approached an old Moslem devotee for an answer, who immediately told him, "On a particular date you had bought dates (खजुर) from a dealer at Basra. you picked up a date from the ground thinking that it had dropped on the ground from the dates purchased by you. From that day you are not getting the usual response to your prayers." Hazrat Ibrahim recollected the incident, and immediately went back to Basra. He contacted the dealer, begged his pardon for taking his property (i e., the date) without his consent. From that moment, the black shadow which appeared to be surrounding him vanished and Ibrahim could offer his prayer as before.

2. Hazrat Ibrahim the great came to know a young man who, though really religiously minded and a regular devotee to God, was exhibiting unusual passion and inconsistent behaviour. To discover whether these were at the will of God, or at the instance of Satan, Hazrat Ibrahim enquired into the quality, quantity and preparation of food taken by the young man. Shortly it transpired that the servant who prepared and served the food to him, visited prostitutes and was addicted to wine and other vices. Hazrat at once declared that partaking of food prepared by a vicious or evil person was the cause of the strange behaviour of the young man. These disappeared as soon as the servant was dismissed, and another person prepared his food.

To those who do not hesitate to jeer at the Hindu Shastras' injunctions regarding contamination of food by the touch or even the look of a sinful person, and think that Hindus only indulge in such oddities, the above incidents narrated in the life of Hazrat Ibrahim by Kalimulla (page 84-87) should be an eye opener. It seems that the truth of the Hindu principle,

आलापाद् गात्रसंस्पर्शात् शयनात् सहभोजनात् ।
संक्रामन्ति हि पापानि पुण्यान्येव तथा विदुः ॥

मा. ध. २।२।१

[To talk to a man or touch his body, or to sleep in the same room with him, or to eat with him, is to draw his sins unfailingly. So does virtue pass from one to another.] which is the main plank for the law of contact—physical or mental—as recognised by the Mahomadans also. The only difference is that the Hindu Shstras go deeper into the matter and lay down that a man should cook his own food and refuse to take food from another except Sadhus or virtuous persons.

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Calcutta.
2. 12. 68.

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"Rationalist", Mysore.

(Continued from page 3.)

Hoare declaring fast until death if the Award is not modified or released 12th Sept. 1932.

Mahatma Gandhi commences his fast at noon. He declines conditional release. 20th Sept. 1932.

Dr. Ambedkar, Mr. M. C. Raja and Pandit Malaviya interview Mahatma Gandhi in Yeravada Jail 21st Sept. 1932.

Agreement reached by Malaviya Conference is cabled to Premier urging immediate acceptance to save Gandhiji's life 24th Sept. 1932.

Government's acceptance of the Poona Settlement is announced both in the Council of State and the Assembly 26th Sept. 1932.

Gandhiji breaks his fast at 5 p.m. 26th Sept. 1932.

The Special Privileges allowed to Gandhiji in connection with the fast are withdrawn 30th Sept. 1932.

Mahatma Gandhi issues his first statement re. untouchability propaganda 5th Nov. 1932.

Mahatma Gandhi decides to go on a three weeks fast 29th April 1943.

Gandhiji commences a fast of 21 days at 12 noon. He is released at 9 p.m. 8th May 1933.

Gandhiji announces suspension of Civil Disobedience for six weeks and calls on Government to withdraw the ordinances 12th May 1933.

Gandhiji breaks his fast at 12-30 noon 29th May 1933.

Gandhiji sends a telegram to the Viceroy seeking an interview 15th July 1933.

The Viceroy declines to interview Gandhiji 17th July 1933.

Mahatmaji states in a Press interview his opinion of the Viceroy's reply which he thinks "has created a regrettable situation fraught with grave danger," 18th July 1933.

Gandhiji in an interview says that he has decided to disband the Sabarmati Ashram 25th July 1933.

Gandhiji communicates to the Bombay Government his decision to march from Ahmedabad to Ras with 33 followers 30th July 1933.

Gandhiji with 33 others is arrested and lodged at Sabarmati Jail. 31st July 1933.

Gandhiji is taken back to Yerawada Jail 2nd Aug. 1933.

Gandhiji released and re-arrested for breaking restraint order served on him 4th Aug. 1933.

Mahatmaji goes on fast, 16th Aug. 1933.

Mr. Gandhi is removed to Sassoon Hospital 21st Aug 1933.

Mr. Gandhi is released unconditionally 23rd Aug. 1933.

Mahatma Gandhi issues the statement suspending "Aggressive Civil disobedience" till Aug. 1934. 14th Sept. 1933.

Gandhiji commences his Harijan uplift tour in the C. P. 7th Nov. 1933.

Gandhiji reaches Patna for touring earthquake-stricken area 11th March 1934.

Gandhiji issues a statement suspending Civil Disobedience 7th April 1934.

The A.I.C.C. formally suspends Civil Disobedience 20th May 1934.

Gandhiji is bombed at but providentially escapes 25th June 1934.

Gandhiji concludes his Harijan tour 3rd Aug. 1934.

Mahatma Gandhi commences his week's fast at Wardha 7th Aug. 1934.

Mahatma Gandhi breaks his week's fast 14th Aug 1934.

(To be continued)

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AND THE
YADAVA DYNASTY
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RS. 15—00

THE CAUVERY IN MYTHOLOGY

Mahadeva tells sage Gowtama,

Yatra dakshina Vaahinyaa
Yuktaa Pashchima Vaahinee |
Tasmin theerthhe Bhrugorvaaray
Sarvesham Mangalapraday ||
Adyaasu kanyakaaschaanyaas
Thathra snaatwaa Vrataadibhih ||
Ramaam Umaam cha Sampoojya
Prasoonyr vakulaadibhih |
Prapnuvanti Varaanishtaan modantay
Putra powtrakyh ||
Theerthhe Paschima Vaahinyaah
Praatarvy Bhanuvaasaray |
Aadityaabhimukham Snaanam
Chaturvarga phala pradam ||

"Maidens who bathe with due sanctity in the Theertha where the Western flow mingles with the Southern flow, on the auspicious day of the week, Friday, and devoutly worship Goddesses Rama and Uma with flowers, will get happily married, and be blessed with children and grandchildren.

And men who bathe in those sacred waters on Sundays in the morning, facing the sun, will attain all the four vargas, Dharma, Artha, Kama, and Moksha."

In an eloquent peroration Agneya Purana says,

Punyam nalabhyate Rajan
Kaayaklesam vinaabhuvi |
Tasmaadevam vidhim kuryaat
Kaaveryam snaanatatparah ||
Vidhiheenam tu yatsnaanam
Kevalam papanaasanam |
Dehastu budbudaakaaro
Vinmootra shakridaalayah ||
Jaagarooko Yamo Rajan
Randhraanveshe cha dehinah |
Udayaastamayow Rajan
Ayuh kshayakarow ripoo ||
Nakartaatavyam nakartayam
Nakartavyam vrithhaa dinam |
Swaadheeno vartate deha-
Indriyaani shubhaanicha ||
Nadyascha sulabhaah Punyaah
Sharatkaalah shubhaavahah |
Nidraa pishaachikaam hitva
Hyushah kaalay samuthithitah ||
Kuryaat kaverajaa toyay
Snaanam narakabheetiman |
Bhooyo bhooyah pravakshyaami
Bhujamudya dakshinam ||
Pravahati tatineenaamuthamaa
Sahyajaataa Sakala durita Sangha
dhwamsa deekshaa sudakshaa |
Vrata vidhi niyamyscha snaantya-
kaamaa naraaye prabhavati
paralokah snaana maatrena tesham ||

"Punya cannot be obtained without straining the body. Therefore he who would bathe in the Cauvery should observe these restraints. Bathing without observing the rules will only remove superficial dirt. The body is like a bubble, and is the abode of much filth. Yama is alert, always watchful for loopholes. Morning and evening are enemies which wear away life. Therefore you should not, you should not, you should not, waste the day! The body is in your command. The senses are not bad. Rivers are easily accessible, and afford sanctity. Autumn is an auspicious season. The man who fears naraka should drive away the demon of sleep, awake at daybreak, and bathe in the waters of the Cauvery. I tell you again and again, with raised right hand, "Cauvery, best of rivers, flows incessantly, capable of destroying all sins. Those who bathe in it, without worldly desires, will attain Heaven by mere bathing."

Such, in brief, is the Cauvery in Hindu mythology!

G. R. Josyer.

GANDHI CHRONOLOGY

(*Continued from last issue.*)

Gandiji issues a statement re. the report of his retirement from the Congress. 4th Sep. 1934.

Mahatma Gandhi issues a statement re. his contemplated severance from Congress. 17th Sept. 1934.

Mahatma Gandhi and Mr. Aney issue a joint statement re. coming Assembly Election. 20th Sept. 1934.

Mahatma Gandhi issues a statement re. reform of the Congress. 15th Oct. 1934.

Mahatma Gandhi issues a statement re. the changes in the Congress Constitution. 31st. Oct. 1934.

Mahatma Gandhi releases for publication his letters to the Viceroy re. his visit to the Frontier Province 12th Dec. 1934.

Mahatma Gandhi goes on his 4 weeks' silence 23rd March. 1935.

Mr. Gandhi makes Segaon, 5 miles from Wardha, his headquarters 30th April 1936.

Mahatma Gandhi addresses the Congress at Faizpur 27th Dec. 1936.

Lord Zetland makes a statement in Parliament on the Indian impasse 9th April 1937.

Mahatma Gandhi issues a statement urging the appointment of a tribunal 16th April. 1937.

Mahatma Gandhi issues a statement on Congress Ministries 17th July 1937.

Gandhi Birthday Week begins 26th Sept. 1937.

Deplored Congress Ministers authorising employment of violence to quell communal and labour riots 20th Nov. 1937.

Expressed grave concern at the growing tendency in Congress to consider problems on sectarian lines; condemned the walk-out tactic of the Congress Socialist Party from the A.I.C.C. Oct. 1938.

Generally Interested himself in the question of the States' people 1938-39.

Disapproval of Subhas Bose's re-election as Congress President Jan. 39.

Undertook a fast at Rajkote to induce Thakore Saheb to implement his promise of reform but broke it on the Viceroy's intervention agreeing to adjudication by the Chief Justice of the Federal Court whose judgement went in his favour March 1939.

Suspension of States agitation as part of general policy April & May 1939.

Negotiated with Lord Linlithgow on a war-time settlement but failed, and Congress Ministries were withdrawn Oct. 1939.

Campaign of Civil Disobedience inaugurated Oct. 1940.

Sent message on "Independence Day" from Wardhaganj, stating "There is to be no C.D. that day. For we must not invite disturbance Jan. 26. 1941.

Made a declaration that he did not wish well to India at Britain's expence Feb. 15. 1941.

Opened the Kamala Nehru Memorial Hospital at Allahabad 28th Mar. 1941.

Refusal to withdraw the C.D. movement and declared that "unquenchable faith in the power of

(*Continued on page 5.*)

FROM DENMARK

Skellingsted,
Denmark. 28-11-68.

Dear Mr. Josyer,

Thank you very much for your letter. I understand you must be a busy man, therefore I fully appreciate your kindness.

First of all, I have to explain the unfortunate delay in answering. Since I got your letter I have been one year in the United States. studying. While I stayed there I tried to get hold of a copy of Mr. Miller's book, in English. You see Mr. Josyer, the book I have, is written in Swedish, and I do not know whether you understand Swedish or not, so I tried to get hold of an English copy.

It went out of print some years ago, so my only chance was to get hold of a second hand copy, but though I looked for it in many shops I did not find it. So unfortuntely Mr. Josyer, the only thing I can offer you is a book in Swedish. If this should be of interest, I shall mail it for you immediately.

The letter you wrote me is very interesting, and the things you tell me about the Indian culture sounds very reasonable. Actually I have been reading and studying quite a bit about ancient cultures, mostly the ones in South America, Europe and Little Asia, but of course also the ones in Asia and Africa. Especially I have been looking for evidence that cultures existed before ours, cultures so magnificent that we today normally fail to believe it, but the evidence is overwhelming. The unfortunate thing is, that science today is just as stubborn and conservative as it has always been. However I think it is possible to trace a little betterment.

Well, the study of these things is very interesting, and some day I hope to be able to travel around in the world and look at these things for myself.

Mr. Josyer, I thank you very much for your kind answering, and once more you must excuse the delay in answering. If you should be interested in a copy of Mr. Miller's book in Swedish, please drop me a line, and I will mail it for you.

Yours,
KLAUS AARSLEFF JORGENSEN.

FROM SWEDEN

Stockholm.
16-12-68

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Yours sincerely,
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ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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RS. 15—00

AN INTERESTING LETTER

ANTIGONISH,
CANADA.
6-I-1969.

Sri M. N. Anada Ram, M.S.C, who has gone to Canada for advanced studies, writes,

"My Dear Grandfather,

As soon as I came here and joined the University, class started and I had to be very busy until Xmas facing special assignments, problems, xmas etc. In the end I have done quite well in my courses, and have even stood first for my Graduate class.

I am put up in a room very near the University and am cooking our humble food daily, rice, milk, cereals, vegetables, all are available here. Even though the town is small (Population about 1500), it has all the facilities which, for example, even Bombay lacks. Super-markets here are so well stocked that they put our Jenata Bazaars, (so called) to shame. People are courteous and helpful. There is one International Institute here which imparts theoretical and field-training in social leadership and services. Students from all parts of the world take the one year training. While Ceylon has sent 3 students India has sent just one student!

About a dozen Indian families are here. Most of them are North Indians, and several of them are in the University. My own Professor Mr. Gautam is very good in the subject and is helping me a lot. We as a group meet now and then. I encountered the problem of Hindi here! Usually they tend to converse in Hindi, which I can't. I did not expect that this would happen in Canada, of all places!

My University is quite small, but otherwise well-equiped for teaching and research. The faculty members co-operate with each other and work hard, (unlike those in India; that is the pity!)

This town, Antigonish, is 150 miles from Halifax. Weather is very cold, in the range of 10 to 30°G. (F.P.S. system is still in use here, not metric!) Snow-fall is there daily, and some times it piles up to one or two feet!

By the way the name of our country should be changed as 'Bharata Desh'. Reason? "Indian" here is associated with early settlers in these areas, and so is considered backward. There are Red Indians, West Indians, East Iudians, Apache Indians, etc. etc., Amogst these we are "Indian Indians"! So somebody should start an agitation to change our country's name to "Bharata Desh.".

Ananda Ram.

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GANDHI CHRONOLOGY

(*Continued from last issue.*)

Capacity Fast of Gandhiji—undertaken in Aga Khan Palace, Poona, Begins 10th Feb. 1943.
C.R. meets Gandhiji 26th Feb. 1943.
Capacity Fast Broken 3rd Mar. 1943.
Gandhi—Viceroy correspondence before Fast Released 10th Feb. 1943.
Gandhiji Refuses offer of temporary release during Capacity Fast 11th Feb. 1943.
Prof, Bhansali's sympathetic Fast 11th Feb. 1943.
"Times" Defends Gandhiji—outrages not desired or devised by him 11th Feb. 1943.
R. Tottenham's Pamphet: "Congress Responsibility for August Disturbances" published 13th Feb. 1943.
Central Assembly Motion on capacity Fast talked out—Maxwell defends Govt. 15th Feb. 1943.
Mody, Sarker and Aney resign from Viceroy's Executive Council—Protest against Govt attitude to capacity Fast 17th Feb. 1943.
Gandhiji Released unconditionally on reasons of health 6th May 1944.
Gandiji"s undelivered letter to Jinnah 4th May 1943.
Shaw demads H. M. King should release Gandhiji May 1943.
Kasturba Gandhi breathes her last in Aga Khan Palace 22nd Feb. 1944.
Jinnah's uncharitable comment on Gandhiji's letter from prison not delivered to him. 28th May 1943.
18th May 1944,
"Correspondence with Gandhi" Govt. pamphet published 17th June 1944.
Letter to Viceroy of June 17 and Viceroy's reply of of 22nd June released 1st July 1944.
Stuart Gelder ("News Chronicle" Interview—C:R. Gandhi Plan 13th July 1944.
C.R. Jinnah correspondence released 8th July 1944.
Rt. Hon. Sastri criticises C.R.—Gandhi formula 13th Aug. 1944
Letter to Churchill 14th July 1944.
"Cavalcade" interview 21st. July 1944,
Gandhiji meets Jinnah at Jinnah's residence in Bombay to solve deadlock 9th Sept. 1944.
Meets British M.P.s at Madras February 1946.
Cabinet Mission announced 19th Feb. 1946.
Gandhiji opposes decimal coinage 23rd Mar. 1946.
Gandhiji meets Herbert Hoover 24th April 1946.
Cabinet Mission Plan announced. 16th May 1946.
Gandhij praises 16th May Plan 2nd June 1946.
Directive to People to follow Congress lead in accepting 16th May Plan 25th June 1946.
Interim Govt. without Leagures formed 1st Sept. 1946.
Interim Govt. Leaguers enter 26th Oct. 1946.
Nehru's Flying visit to London Dec. 1946.
Consamably meets without Leaguers attending 9th Dec. 1945.
Gandhiji's Bengal Assam tour Dec. 1945 & Jan. 1946.

(*Continued on page 5.*)

The Rationalist

"The Geeta"

II

Of its literary merit Dr. Macdonell of Oxford remarks, "The beauty and the power of the language in which this doctrine,—that the zealous performance of his duty is a man's most important task, to whatever caste he may belong—is inculcated, is unsurpassed in any other work of Indian literature." We do not know if he knew of any other literatue that suspassed it; German? Japanese? Anglo-Saxon? Norwegian? Confucius's Analects? No fear!

Of its spiritual value, great Annie Besant observes, "Among the priceless teachings that may be found in the great Hindu poem of the Mahabharata, there is none so rare and precious as this, "The Lord's Song." It is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life. Since it fell from the divine lips of Shri Krishna on the field of battle, and stilled the surging emotions of his disciple and friend, how many troubled hearts has it quieted and strengthened, and how many weary souls has it led to him!"

Unlike Buddha whose Supreme Knowledge came to him under the quiet of the Bodhi tree, unlike Moses who received enlightenment on the serene heights of Mount Senai, Arjuna's illumination from the Geeta came on the battle-field with two armies standing in fighting array. In the words of the Anual,

"The scene is laid on the battle-field of Kurukshetra,—a 40 miles square region between Delhi and Ambala. Heroes armed to the teeth stand in battle array at their respective posts to participate in the memorable fight. In the midst of them all the huge and glorious chariot of Arjuna is drawn. The flag of the chariot glitters with the marks of the Moon and Stars, and the valorous figure of Hanman. Bhagavan Sri Krishna is seated in the forepart of the chariot. Dark blue in colour, He is the very acme of beauty. Dressed like warrior and hero with armour on, He is distinguished by the yellow silk He wears on His body. His countenance is the very embodiment of serenity. The light of wisdom illumines every pore of his body. His large and radiant eyes scatter the light of knowledge. He holds the reins of the horses in one hand, and the other is raised in the mystic posture known as Jnaanamudra, —with the thumb and first finger joined together, and the other fingers disjoined from them."

Arjuna surveys the great army opposite, and sees in it friends, kinsmen, respected elders, and venerable preceptors of his youth, and his conscience pricks and heart melts within him. He loses the urge to fight, and tells Sri Krishna that he is loth to seek his happiness and kingdom by causing the death of all those opposite, and of many on his own side, that such happiness and prosperity are not worth while, that he would rather live poor than cause the deaths of those near and dear and also bring desolation to millions of homes.

(To be continued.)

(*Continued from page 3.*)

Gandhiji's South Indian tour Jan-Feb. 1946.
Meenakshi Temple, Madura, worship at 3rd Feb. 1946.
Worship at Palny 3rd Feb. 1946.
8-point plan to fight hunger 17th Feb. 1946.
"Harijan" revived 10th Feb. 1046.
Deified—Idol installed and worshipped in Begusarai temple 9th March 1946.
Gandhiji condemns deification 24th Mar. 1946.
Attempt to wreck Gandhiji's special Train near Poona 30th June 1946.
Message to U.S. People; "Find a corner for poor God" 22nd Oct: 1946.
Advice to women in riot-offected areas in Bengal—Take Poison, choke and commit suicide in face of dishonour 18th Oct. 1946,
Bengal—Calcutta—Noakhali tour 29th Oct. 1946.
Decision on new experiment to work alone and singly in affected areas 21st Nov. 1946.
Foot Tour begun from village to village 11th Dec. 1946.
Bihar Repercussions—Gandiji threatens to fast unto death—Letter to Biharis 6th Nov. 1946.
Bihar Tour March 1946.
Salt Tax abolished 1st Mar. 1946.
Gandhi—Jinnah Joint Appeal for Communal Amity 16th Apr. 1947.
Doon Campbell (Reuter's) interview 5th May 1947.
Division of Country under 3rd June Plan inevitable. No use grieving over it says, Gandhiji 10th June 1947.
No enthusiasm over coming Freedom says, Gandhiji 10th July 1947.
India attains Independence 15th Aug. 1947.
Indepndenc Day Fast of Gandhiji at Calcutta 15th Aug. 1947.
I will spend the rest of life in Pakistan says, Gandhiji 18th Aug. 1947.
Calcutta Fast, as penance for Hindu outbreak as reaction to Punjab outrages 1st Sep 1947.
Fast Broken after 73 Hrs. 4th Sept. 1947.
One man Boundary Force in E. Bengal—C R's Tribute 5th Sept. 1947.
Response to call for surrender of arms in Calcutta 4th Sept. 1947.
Delhi Muslims respond to call for surrender of arms 21st Sept. 1947.
Gandhiji's Campaign against controls Nov.-Dec. 1946
Gandhiji's Indefinite Fast to restore India's honour— Begins on 13th Jan. 1948.
Gandhiji's dream and vision of Pakistan & India: Prayer Speech 14th Jan. 1948.
Gandhiji's seven conditions to break fast 17th Jan. 1948.
Gandhiji breaks fast 18th Jan. 1943.
Attempt on Gandhiji's life during prayer meeting 20th Jan. 1943.
Gandhiji appeals for compassion for culprit
Gandhiji shot dead while going to prayer meeting. Jan. 30 1948.

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The 1,450 pages, three-volumes report, commissioned by the US Air Force at a cost of 500,000 dollars, concluded that an exhaustive two-year investigation had uncovered no scientific evedence that UFO's were of extra-terrestrial origin.

Dr. Saunders, who was once on the panel of scientists who prepared the report said after careful study of UFO sightings he believed that " we should entertain the hypothesis that UFOS were of extra-terrestrial origin." Dr. Mcdonold added that this was the most probable hypothesis.

Dr. Saunders was allegedly dismissed from the panel headed by Dr. Edward U. Condon of the University of Colorado, after attacking what he called the negative approach of the panel towards UFOS.

The press conference was called by the National Investigations Committee on Aereal Phenomena (NIACP), a private Washington-based organisation with a membership of about 10,000 in 40 countries.

* + +

Is the Air Force Commission Report a 500000 lie ? That is Science for you ! Ed

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"The Geeta"

III

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"Those very persons for whose sake we covet throne, luxuries, and pleasures, teachers, uncles, great-grand-uncles, maternal uncles, fathers-in-law, grand-nephews, brothers-in-law, and other relations,—are here arrayed on the battle-field risking their lives and wealth. I do not want to kill them, though they should slay me, even for the throne of the three worlds; much less for this earthly lordship!

"Age-long family traditions disappear with the destruction of families. Virtue is lost and vice envelopes the whole race. Women then become corrupt, and with the corruption of women occurs intermixture of castes and races, and damns the destroyers of the race and the race itself.

"Rather than be the cause of such catastrophy I would myself be killed while unarmed and unresisting."

The truth of those remarks have been vividly brought before us in our own day. The desolation of nations and the pollution of nations is seen from London to Tokyo and from Stokholme to Colombo. We may say that Chamberlain felt like Arjuna when he was desperately attempting to avoid war and was concluding the Munich Pact. There was nothing to sneer at in Chamberlain's attitude just as there was none in Arjuna's, though some people seem to feel otherwise.

Seeing Arjuna's words and state, Sri Krishna begins a course of persuasion, chiding, instruction, and illumination, which is as applicable to all of us in our daily lives as to Arjuna on the battle-front, and as instructive today as when it was first uttered thousands of years ago.

In the second chapter Krishna begins by explaining the nature of Self, and the path of Knowledge, and then describes the path of Action He portrays the marks, conduct and glory of the God-realised soul, possessed of a stable-mind, who has attained that state through the path of Action. He distinguishes between action with a selfish motive and action with an impersonal and equable mind, and urges Arjuna to act according to the latter, because the wise man, endowed with equanimity, attains the blissful supreme state.

We may mention one or two famous statements in the second chapter. Refering to the connection between the body and the soul it is said, As a man shedding worn-out garments takes new ones, so the embodied soul casting off worn out bodies enters into others that are new." Another denotes birth and death to be cyclical. "Death is certain to every one born, and every one dead is sure to be born. Then where is the need for sorrow over the inevitable?" Another precept is to the effect, "Treating alike happiness and misery, gain and loss, victory and defeat, go into the fight, and no sin will attach to you."

(To be continued.)

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PENSIONERS IN U.S.S.R

Perhaps th most striking difference between the USSR and most countries with regard to pensions is the pensionable age—55 to 60 for men, 50 to 55 for women, depending on the work they do.

The pensions themselves, too, are higher in relation to working income than in any other country.

They are based on average earnings before retirement and at the very least amount to half that rate.

For the lower paid worker, the pension may be as much as his previous income. For the whole country, they average out at about three-quarters of previous earnings.

Before the present five-year plan (1966-70), ends, minimum old age pensions and some disability pensions are being raised again, and the categories of jobs permitting women to retire at 50 will be widened.

And all pensions are tax free.

Pensions are non-contributory. Pensioners enjoy all the same benefits and privileges as do those who are still working.

They get all the cheap holiday facilities, and all the ordinary health service and social maintenance facilities.

And some categories have rents, heating, water, gas and electricity charges halved.

The first Soviet pension law was introduced in October 1918, within a year of the revolution.

A comprehensive new law in 1956 doubled old age pensions and raised disability pensions by 70 per cent.

It also greatly widened the categories entitled to pension.

The collective farmers — technically "self-employed" - were brought into the state pensions scheme by the Act of 1964. So oldage pensions today really embrace the whole population.

At present there are some 34 million pensioners in the USSR - over 28 million of them old-age pensioners.

About nine million of them are collecive farmers.

Some western papers have recently suggested that the USSR encourages early retirement, to "ease unemployment!"

But, in fact, far from trying to get rid of elderly workers, the authorities offer inducement to get them to stop on at work, or to return to it!

This is particularly so for any kind of skilled people.

Normally pensions are paid when an entitled worker decides to retire, not automatically, at a specified age.

There is a lot of discussion about this at the moment—but certainly it amounts at least to a negative incentive to the skilled man to stay at work—though pension rates are high for the skilled and therefore higher paid worker, retirement obviously involves some financial loss.

It should be pointed out here that, when ultimately pension rates are calculated, they are based on the highest average earnings within the specified period.

So a worker who delays taking a pension for a few years may very well end with a cosiderably higher rate of pension than if he'd taken it the moment he qualified.

However—what about the pensioner who decides to work? How is he affected?

In industry, a pensioner who works gets half of his pension—whatever, he earns—for ten months of the year, and full pension the other two.

On the farms, pensioners who go on working continue to draw their full pensions as well.

(*Continued on page 6.*)

ಅನಾವರಣೋತ್ಸವ

ತಾರೀಖು 19-1-1969 ನೆ ಭಾನುವಾರ ಸಂಜೆ ೬ ಘಂಟೆಗೆ ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀ ಸಭೆಯ ನೂತನ ವಿದ್ಯಾರ್ಥಿ ಮಂದಿರದ ಅನಾವರಣೋತ್ಸವವನ್ನು ಮುನಸಿಪಲ್ ಕಮಿಷನರ್ ಶ್ರೀ ಪಿ. ಪಿ. ಪ್ರಭು, I.A.S. ಆವರು ನೆರವೇರಿಸಿದರು. ಸಾಹುಕಾರ್ ಧರ್ಮ ಕಾರ್ಯ ಪ್ರವೀಣ T. ತಿಮ್ಮಪ್ಪನವರು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬಹುಮಾನ ವಿತರಣೆ ಮಾಡಿದರು. ಸಭೆಯ ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಿದ್ದರು.

ಪ್ರಾತಃಕಾಲದಿಂದ ಗೃಹಪ್ರವೇಶ ಹೋಮ ಮುಂತಾದ ಕರ್ಮಗಳೂ ಸಮಾರಾಧನೆಯೂ ಶಾಸ್ತ್ರೋಕ್ತವಾಗಿ ನಡೆದು, ಸಂಜೆ ಅಲಂಕೃತವಾದ ಸಭಾವರಣದಲ್ಲಿ ವೈದಿಕ ಲೌಕಿಕ ಶ್ರೇಷ್ಠರು ನೆರೆದಿದ್ದರು. ವೇದಘೋಷದೊಡನೆ ಕಮಿಷನರವರು ವಿದ್ಯಾರ್ಥಿಮಂದಿರವನ್ನು ಉದ್ಘಾಟಿಸಿದರು. ವಿದ್ಯಾರ್ಥಿಗಳಿಂದ ಸ್ವಸ್ತಿವಾಚನ ಮಂಗಳಾಚರಣೆ ಆದನಂತರ ಕೋಶಾಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಬಿ. ಎಸ್. ದತ್ತಾತ್ರಿಯವರು ಸೂಕ್ತ ಭಾಷಣದಿಂದ ಎಲ್ಲರಿಗೂ ಸ್ವಾಗತವನ್ನು ಬಯಸಿದರು. ನಂತರ ಸ್ವಲ್ಪಕಾಲ ಇಬ್ಬರು ವಿದ್ಯಾರ್ಥಿನಿಯರಿಂದ ಮಧುರ ಗಾನವು ನಡೆಯಿತು. ಸಹಕಾರ್ಯದರ್ಶಿಗಳಾದ ಶ್ರೀ ವಿದ್ವಾನ್ ಚೆನ್ನಿಗರಾಯ ಪುರಾಣಿಕರು ಸಭೆಯ ಕಾರ್ಯಕಲಾಪಗಳನ್ನು ವಿವರಿಸಿ ಕಟ್ಟಡಕ್ಕೆ ದ್ರವ್ಯಸಹಾಯವನ್ನು ನೀಡಿದ್ದ ಮಹನೀಯರುಗಳನ್ನು ಶ್ಲಾಘಿಸಿ ಇತರ ದಾನಿಗಳ ಸಹಾಯವನ್ನು ಕೋರಿದರು. ಧರ್ಮಕಾರ್ಯ ಪ್ರವೀಣ ಸಾಹುಕಾರ್ ತಿಮ್ಮಪ್ಪನವರು ಪ್ರವೀಣರಾದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬಹುಮಾನಗಳನ್ನು ಅರ್ಪಿಸಿ, ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಹಿತೋಕ್ತಿಗಳನ್ನು ಆಡಿದರು. ಕಮಿಷನರ್ ಶ್ರೀ ಪಿ. ಪಿ. ಪ್ರಭುಗಳವರು ತಾವು ಇನ್ನೂ ಬಾಲ್ಯವಯಸ್ಕರೆಂದೂ ಇಂಥಾ ಮಹಾಸಮಾರಂಭಗಳಲ್ಲಿ ಹೆಚ್ಚು ಭಾಷಣ ಮಾಡುವದು ತಮಗೆ ಸಲ್ಲದೆಂದೂಹೇಳಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಶ್ರೇಯಸ್ಸನ್ನು ಕೋರಿದರು. ನಂತರ ಶ್ರೀ ಜಿ, ಆರ್. ಜೋಸ್ಯರವರು ಈ ಅಧ್ಯಕ್ಷಭಾಷಣ ಮಾಡಿದರು:

"ಮಹಿಳೆಯರೆ ಮತ್ತು ಮಹನೀಯರೆ, ನನ್ನ ಪಕ್ಕದಲ್ಲಿ ವೇದಿಕೆಯನ್ನು ಅಲಂಕರಿಸಿರುವ ಮಾನ್ಯಶ್ರೀ ಪಿ ಪಿ. ಪ್ರಭುಗಳವರು ತಾವು ಇನ್ನೂ ಬಹಳ ಕಿರಿಯವರಾದ್ದರಿಂದ ದೊಡ್ಡ ಭಾಷಣ ಮಾಡುವದು ಉಚಿತವಲ್ಲವೆಂದು ಹೇಳಿದರು. ಹಾಗಾದರೆ ನಾನು ಬಹಳ ಮುದುಕನಾದ್ದರಿಂದ ನಾನೂ ಹೆಚ್ಚು ಭಾಷಣವನ್ನು ಮಾಡಲಾರೆ ಎಂದು ಹೇಳಬೇಕು. ಆದರೂ ಭಾಷಣ ಮಾಡಬೇಕಾದದ್ದು ಕರ್ತವ್ಯವಾದದ್ದರಿಂದ ಆದರಲ್ಲಿ ಲೋಪದೋಷಗಳು ಇದ್ದರೆ ತಾವುಗಳು ಮನ್ನಿಸಬೇಕಾಗಿ ಕೋರುತ್ತೇನೆ. ಈಗ್ಗೆ ೫-೬ ಶತಮಾನಗಳಿಂದ ಈ ಊರಿನ ಜನರ ಬಾಯಿಗೂ ಕಿವಿಗಳಿಗೂ "ಪ್ರಭು," "ಮಹಾಪ್ರಭು" ಎಂಬ ಶಬ್ದಗಳು ಅಮೃತಪ್ರಾಯವಾಗಿದ್ದವು. ಕಳೆದ ೨೦ ವರ್ಷಗಳಿಂದ ಅದು ತಪ್ಪಿಹೋಗಿ, ಜನರ ಮನಸ್ಸಿನಲ್ಲಿಷ್ಟ ಕೊರೆಯನ್ನು ನೀಗಿಸುವದಕ್ಕೋಸ್ಕರಲೊ ಎಂಬಂತೆ ಸರ್ಕಾರದವರು ನಮ್ಮಗಳ ಯೋಗ ಕ್ಷೇಮ ನಿರ್ವಹಣಕ್ಕೆ ಶ್ರೀ ಪ್ರಭುಗಳನ್ನು ನೇಮಿಸಿದಾರೆ. ಆದಕ್ಕಾಗಿ ಸರ್ಕಾರವನ್ನು ನಾನು ಅಭಿನಂದಿಸಿ, ಪುರಜನರ ಪರವಾಗಿ ಶ್ರೀ ಪ್ರಭುಗಳಿಗೆ ಹೃತ್ಪೂರ್ವಕವಾದ ಸ್ವಾಗತವನ್ನು ಅರ್ಪಿಸುತ್ತೇನೆ.

ಈ ಶತಮಾನದ ಆದಿಯಲ್ಲಿ ಇಂಗ್ಲಿಷ್ ವಿದ್ಯಾಭ್ಯಾಸವು ಪ್ರಬಲವಾಗಿ ಸಂಸ್ಕೃತವು ಕ್ಷೀಣವಾಗುತ್ತಿದ್ದದ್ದರಿಂದ ಕೆಲವು ಆಸ್ತಿಕ ಮಹನೀಯರುಗಳು ದ್ರವ್ಯ ಮತ್ತು ಜವಾನುಗಳನ್ನು ಶೇಖರಿಸಿ ವೇದಮತ್ತು ಶಾಸ್ತ್ರಗಳ ವ್ಯಾಸಂಗ ಮಾಡುವ ಶ್ರಿಮತಸ್ಥ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ "ಅಶನವಸನಗಳನ್ನು" ಸಾಧ್ಯವಾದಷ್ಟು ಕಲ್ಪಿಸುವದಕ್ಕಾಗಿ ಈ ಸಭೆಯನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಅದು ಅಂದಿನಿಂದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬೇರೆ ಕಡೆಗಳಲ್ಲಿ ಊಟಕ್ಕೆ ಏರ್ಪಡಿಸಿಕೊಂಡು ಬಂದಿತು. ಈಚೆಗೆ ಬೆಲೆಗಳು ಹೆಚ್ಚಿ ಚಾರ್ಜು ಏರುತ್ತಿರುವದರಿಂದ ಸ್ವಂತ ಕಟ್ಟಡವನ್ನು ನಿರ್ಮಿಸಿಕೊಂಡು ಊಟದ ಏರ್ಪಾಡು ನಡೆಸೋಣವೆಂದು ಯತ್ನಿಸಿ ಈ ಕಟ್ಟಡವನ್ನು ಕಟ್ಟಿಸಿದರು.

ಆದರ ಉದ್ಘಾಟನೆಯನ್ನು ಉದಯ ಸೂರ್ಯನಂತೆ ಮಾನ್ಯ ಶ್ರೀ ಪ್ರಭುಗಳವರು ತಮ್ಮ ಅಮೃತಹಸ್ತದಿಂದ ಈ ದಿನ ನೆರವೇರಿಸಿದಾರೆ. ಅವರು ಪ್ರವರ್ಧಮಾನರಾಗಿ ಮುಂದೆ "ಕಮಿಷನರ್," "ಡಿವಿಜನಲ್ ಕಮಿಷನರ್" "ಬೋರ್ಡ್ ಚೇರ್ಮನ್" "ಅಡ್ವೈಸರ್" ಮುಂತಾದ ಉನ್ನತ ಹುದ್ದೆಗಳನ್ನು ಹೊಂದಿ ಅವುಗಳಲ್ಲಿ ದಕ್ಷರೆಂದೂ ಧರ್ಮಶೀಲರೆಂದೂ ಪ್ರಜಾಹಿತೈಷಿಗಳೆಂದೂ ಕೀರ್ತಿಯನ್ನು ಹೊಂದುವಂತೆ ಆಗಲೆಂದು ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ. ಹೀಗೆ ಅವರು ಉನ್ನತ ಪದವಿಗಳನ್ನು ಗಳಿಸಿದಾಗ, ಅವರು ಈ ಮಂದಿರವು ತಮ್ಮ ಅಮೃತಹಸ್ತದಿಂದ ಉದ್ಘಾಟಿಸಲ್ಪಟ್ಟಿತೆನ್ನುವದನ್ನು ಜ್ಞಾಪಿಸಿಕೊಂಡು ಆಗಾಗ್ಗೆ ಇಲ್ಲಿಗೆ ದಯಮಾಡಿಸಿ ಇದರ ಯೋಗಕ್ಷೇಮವನ್ನು ವಿಚಾರಿಸಿ ಅದರ ಅಭಿವೃದ್ಧಿಗೆ ಸೂಕ್ತ ಸಲಹೆಗಳನ್ನು ಕೊಟ್ಟು ಸಹಾಯಮಾಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಧರ್ಮಕಾರ್ಯಪ್ರವೀಣ ಶ್ರೀ ತಿಮ್ಮಪ್ಪನವರು ತ್ರಿಪುರುಷ ಚತುಃಪುರುಷದಿಂದ ಈ ಊರಿನ ವಣಿಕ್ಪ್ರಮುಖರ ಸಂತತಿಯವರು. ಅವರು ಅವರ ಪೂರ್ವಿಕರು ಸಂಪಾದಿಸಿದ್ದ ಕೀರ್ತಿಯನ್ನು ವೃದ್ಧಿಪಡಿಸಿಕೊಂಡು ಪೂರ್ಣಚಂದ್ರನಂತೆ ತಮ್ಮ ಕೀರ್ತಿಯಿಂದ ಊರನ್ನು ಬೆಳಗುತ್ತಿದಾರೆ. ಅವರು ಹೀಗೆಯೇ ಅಭಿವೃದ್ಧಿ ಹೊಂದಿ ಕುಬೇರನಂತೆ ಐಶ್ವರ್ಯವನ್ನು ಹೊಂದಿ ಕರ್ಣನಂತೆ ತ್ಯಾಗಿಗಳಾಗುವಂತೆ ಭಗವಂತನು ಅನುಗ್ರಹಿಸಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

"This building, which looks like a jewel, owes its existence to the gracious guidance accorded to us by four retired able and esteemed Engineers, Rtd. Chief Engineers, Sris. N. Neelakanthappa and D. V. Narasimha Rao, and retired Superintending Engineers, Sris. G. Subramanyam and Principal A. Sheshappa. From the planning stage to the finishing stage they have been guiding its construction and advising the Managing Committee selflessly. I pray that God may grant them long years of health and happiness and let them adorn the City for another 2 decades as venerable nonagenrians!

Sri Vasudeva Rao, the Architect, was recommended to us as an able, dependable, and economical building contractor. He has fully justified his good name, and added another feather to his cap in this building. I pray that God may enable him to enrich the City with many more such structures in the furure years.

"ಈ ಮಂದಿರದ ವಿದ್ಯಾರ್ಥಿಗಳೂ ಮಹಾಪಾಠಶಾಲಾ ವಿದ್ಯಾರ್ಥಿಗಳೂ ನಿಷ್ಠೆಯಿಂದ ಶಾಸ್ತ್ರಾಧ್ಯಯನಮಾಡಿ ಪೂರ್ಣ ಪಾಂಡಿತ್ಯವನ್ನು ಸಂಪಾದಿಸಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಂತೆ, ಮಂಡನಮಿಶ್ರರಂತೆ, ಸಾಯನಮಾಧವರಂತೆ ಅಪ್ಪಯ್ಯದೀಕ್ಷಿತರಂತೆ. ವೇದಾಂತ ದೇಶಿಕರಂತೆ, ಪೂರ್ಣಪ್ರಜ್ಞರಂತೆ ವೇದಾರ್ಥವಿಗಳಾಗಿ ದೀರ್ಘಾಯುಷ್ಮಂತರಾಗಿ ಪಂಪೃತ ಪಾಂಡಿತ್ಯವನ್ನು ಬೀರುತಾ ಉಳಿಸಿಕೊಂಡು ಬರುವಂತೆ ಭಗವಂತನು ಅನುಗ್ರಹಿಸಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ನಾನು ಪ್ರಕೃತ ಈ ಸಭೆಗೆ ಪತಂಗದ ಹುಳುವು ಲೈಟ್ ಬಲ್ಬಿನ ಮೇಲೆ ಕೂತುಕೊಳ್ಳುವಂತೆ ಆಗಂತುಕನಾಗಿ ಅಧ್ಯಕ್ಷನಾಗಿ ಬೇನೆ. ಸಭೆಯ ಕಾರ್ಯವನ್ನೆಲ್ಲಾ ನಿರ್ವಹಿಸುವವರು ಮಹಾಪಾಠಶಾಲಾ ವಿದ್ವಾಂಸರುಗಳೂ ವಿದ್ವಾ ಶ್ರೀ ಜೆನ್ನಿಗರಾಯ ಪುರಾಣಿಕರೂ ಪಾಠಶಾಲಾಧ್ಯಕ್ಷರುಗಳೂ ಆಗಿದಾರೆ. ನನ್ನ ಪಾತ್ರ ಅತ್ಯಲ್ಪ. ಅವರುಗಳೆಲ್ಲರಿಗೂ ಸಮಸ್ತವಾದ ಶುಭಾಶಯಗಳನ್ನೂ ಕೋರಿ ಧನ್ಯವಾದಗಳನ್ನು ಅರ್ಪಿಸುತ್ತೇನೆ."

ಅನಂತರ ಗೌರವಕಾರ್ಯದರ್ಶಿ ಶ್ರೀ ಬಿ. ಎಸ್. ಶಂಕರನಾರಾಯಣ, ಎಂ.ಎ., ಎಂ.ಇ.ಡಿ. ಅವರು ಸಭೆಯ ಕಾರ್ಯಗಳಲ್ಲಿ ನೆರವಾಗಿದ್ದ ಸರ್ವರಿಗೂ ದಾನಿಗಳಿಗೂ ಸಭಿಕರಿಗೂ ವಂದನಾರ್ಪಣೆ ಮಾಡಿದರು. ರಾಷ್ಟ್ರಗೀತೆಯೊಡನೆ ಸಮಾರಂಭವು ಮುಕ್ತಾಯ ಗೊಂಡಿತು.

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(*Continued from page 3.*)

So do all workers in the mines or other underground enterprises.

And so do all disabled and otherwise incapacitated persons.

There are a number of other categories where special encouragement is given to pensioners.

Until recently, for instance, nurses and people looking after children drew half their old age pensions if working. Regulations which came into force last year give them their pensions in full.

Measures like these have already brought more than three million elderly people back into employment.

And the pensioner who goes on working in tougher climatic areas like the Urals, Siberia and the Far East gets 75 per cent of his pension irrespective of earnings.

Any pensioner can take jobs for up to two months in the year without in any way affecting his pension entitlement.

U.S.S.R. NEWS.

THE LEANING TOWER

The "Leaning Tower of Pisa" is leaning too far. The angle has passed the critical point—about 17 feet—and unless some action is taken it is likely to collapse.

Soviet experts have reacted to this news by sending over 200 suggestions to the USSR-Italy Society.

And Milkhail Tupoley of the Moscow Institute of Architecture believes that at least forty of the suggestions are practical propositions.

Many of them came from veteran engineers, who have had to cope with blas, furnaces and mining insallations which have gone out of true.

There is, of course, no intention of straightening the 180-foot high tower.

The aim is to make it safe with its existing tilt.

The Leaning Tower was built on a marsh, filled in with ballast brought by the vessels owned by Pisa's merchants.

It began to lean even while it was being built in the 12th century, and by the time it was finished it was already nearly seven feet out of true!

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The Geeta

And another declares, "Your right is only to work, not to aspire to the fruit of it. Do not be instrumental in making the work bear fruit, and do not go to the other extreme, and ally yourself to inaction."

In the third chapter, Sri Krishna establishes from various points of view that the performance of prescribed duties is obligatory to all. He deals with the path of Action, and shows clearly how every individual member of soicety should carry on the duties and functions laid down for his own order in society and stage in life. why he should perform them, what harm will occur if such duties are not performed, what is gained by their performance, what kind of action leads to bondage, and what leads to liberation.

It contains the statement, "Whatsoever conduct a great man in society pursues, others also will seek to pursue. Whatever standard he sets up, the rest of the society seek to follow."

Another notable statement in the chapter is, "One's own duty, however devoid of merit, is to be performed in preference to others however attractive. Even death in the performance of one's own duty brings blessedness. Pursuit of alien duties is dangerous."

And another biological truth: "The senses are greater than the body: greater than the senses is the mind: greater than the mind is the intellect: and greater than the intellect is the Soul."

In the fourth chapter Karma Yoga or the path of Action is further explained, and its practice urged as a means to God-realization. It deals also with the nature of Jnaana Yoga, or the Path of Knowledge, Spiritual Knowledge about the nature of the Godhead, and Universal Knowledge: and it speaks of Sri Krishna as an incarnation of the Divine.

One of the most famous sayings of the Geeta occurs in this chapter: "Whenever there is a decline of Righteousness and preponderance of crime, God incarnates Himself for the protection of the virtuous, destruction of the wicked, and restoration of virtue." Another heartening statement is "Whatever the methods by which men approach Me (God), I make myself accessible to them. I make no distinction between one method and another." Another oft-quoted saying is, "There is no greater purifier on earth than Knowledge. The man who has disciplined himself, and has mastery over his senses, realises that Knowledge."

In the fifth chapter, asked by Arjuna whether the Path of Action was superior to the path of Knowledge for the attainment of the highest good, Sri Krishna declares that both paths lead to Salvation, but that the path of Action is easier for the generality of mankind. He also deals with "Meditation" as an adjunct to both these Paths and as an aid to God-realization.

A notable statement occurs in this chapter, "Wise men view with impartial and unprejudiced minds the cultured gentleman of the highest birth, the quiet cow, the giant elephant, the scavenger-dog and the scavenger." And, "The man who has attained spiritual knowledge and lives in

(Continued on page 6.)

SANSKRIT CULTURE RESEARCH

On 31st January last a Research Centre of Ancient Indian Culture was inaugurated in D. Subbiah Road, Mysore, by Sri G. R. Josyer, Sri K. R. Ramachadran, I.A.S., Registrar of Mysore Unsversity presiding, before a select gathering of the elite of the City. After invocation, the Founder, Dr. N. S. Subrahmanya Sastry in his Welcome Speech said :—

ಆರ್ಯವಿಜ್ಞಾನ ಸಂಶೋಧನಾಲಯದ ಸ್ವಾಗತಭಾಷಣ

ಮಾನ್ಯ ಶ್ರೀಮಾ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರೆ, ಮಾನ್ಯ ಶ್ರೀಮಾ ಕೆ. ಆರ್. ರಾಮಚಂದ್ರರವರೆ, ಮಾನ್ಯರಾದ ಪಂಡಿತೋತ್ತಮರೆ, ವಿಜ್ಞಾನಿಗಳೆ, ವೈದ್ಯಬಾಂಧವರೆ, ಮಹಿಳೆಯರೆ ಮತ್ತು ಮಹನೀಯರೆ, ಆರ್ಯವಿಜ್ಞಾನ ಸಂಶೋಧನಾಲಯದ ಉದ್ಘಾಟನಾ ಮಹೋತ್ಸವದ ಸಂದರ್ಭದಲ್ಲಿ ತಮ್ಮಗಳನ್ನೆಲ್ಲಾ ಸ್ವಾಗತಿಸುವ ಸುಯೋಗವು ಲಭಿಸಿದ್ದಕ್ಕಾಗಿ ಆನಂದಿಸುತ್ತೇನೆ. ಏಕೆಂದರೆ ಇದೊಂದು ಅಪೂರ್ವಸನ್ನಿವೇಶ.

ಪಾಶ್ಚಾತ್ಯ ವಿಜ್ಞಾನವು ಆಟಂಯುಗದಲ್ಲಿ ಭರದಿಂದ ಮುನ್ನಡೆಯುತ್ತಿರುವಾಗ, ಚಂದ್ರಲೋಕ ಶುಕ್ರಲೋಕಾದಿಗಳಲ್ಲಿ ನೆಲೆಗಳನ್ನು ಸಿದ್ಧಗೊಳಿಸುತ್ತಿರುವ ಈ ಸಾಹಸಯುಗದಲ್ಲಿ, 'ಆರ್ಯವಿಜ್ಞಾನಸಂಶೋಧನಾಲಯದ' ಆರಂಭದ ಸಮಂಜಸತೆ ಕುರಿತು ಯೋಚಿಸುವ ಕಾಲವಿದು. ಆದರೆ ಆರ್ಯರ ಧರ್ಮದ ಸ್ವರೂಪವನ್ನು ಸರಿಯಾಗಿ ಗಮನಿಸಿದ್ದೇ ಆದರೆ, 'ಆರ್ಯವಿಜ್ಞಾನ ಸಂಶೋಧನಾಲಯಗಳು' ಭಾರತದ ಅದ್ಯಂತ ಅಗತ್ಯ ಎಂಬುದು ಗೋಚರಕ್ಕೆ ಬಾರದಿರದು.

ಆರ್ಯರ ಧರ್ಮ ಪ್ರತಿವ್ಯಕ್ತಿಯ ದೇಹ ಮತ್ತು ಆತ್ಮಗಳ ಹಿತಸಾಧನೆಗೂ, ಮತ್ತು ಇಡೀ ವಿಶ್ವದ ಹಿತಸಾಧನೆಗೂ, ನಿತ್ಯವಾಗಿ ಸಿದ್ಧವಿರುವ ವಿಜ್ಞಾನದ ಮೂಲತತ್ವಗಳನ್ನು ಪ್ರತಿವ್ಯಕ್ತಿಯ ನಡೆನುಡಿಯಲ್ಲಿ ವಾಗರ್ಥಗಳಂತೆ ಅಳವಡಿಸಿಕೊಳ್ಳುವ ಕ್ರಮವೇನು ಉಂಟೋ ಅದೇ ಆರ್ಯರ ಧರ್ಮವಾಗಿದೆ. ಈ ಸತ್ಯವನ್ನು ಈ ಅಪೂರ್ವ ಸನ್ನಿವೇಶದಲ್ಲಿ ತಮ್ಮ ಗಮನಕ್ಕೆ ತರಲಿಚ್ಛಿಸುತ್ತೇನೆ.

ಈಗಿನ ಸಮಾಜದ ದೃಷ್ಟಿಕೋಣವು ನಮ್ಮನ್ನು ನಿರುತ್ಸಾಹಿಗಳನ್ನಾಗಿ ಮಾಡಿದರೂ, ಜ್ಞಾನವೃದ್ಧರೂ, ಉಭಯ ವಿದ್ಯಾಪಾರಂಗತರೂ, ವಯೋವೃದ್ಧರೂ, ಅನುಭವಪೂರ್ಣರೂ, ನಿರ್ದಾಕ್ಷಿಣ್ಯದಿಂದ ಕೂಡಿ ಮಾನವ ಹಿತಸಾಧನೆಗೆ ಅಗತ್ಯಮಾರ್ಗದರ್ಶನವನ್ನು ನಿರ್ಭಯವಾಗಿ ತಮ್ಮ ರಸಭರಿತ ವಾಙ್ಮಯದಿಂದ ನೀಡುತ್ತಿರುವವರೂ ಪ್ರಾಚೀನ ಶಾಸ್ತ್ರಸಂಶೋಧನಾ ಕಾರ್ಯದಲ್ಲಿ ನಿರತರವರೂ, ಮೇಲಾಗಿ ನಮ್ಮ ಪೂರ್ವಜರು ದತ್ತಮಾಡಿದ ಅನರ್ಘಜ್ಞಾನಸಂಪತ್ತನ್ನು ನಷ್ಟವಾಗದಂತೆ ಸಂಗ್ರಹಿಸಿ ಪರಿಷ್ಕರಿಸಿ ಸರ್ವಪರಿಪೂರ್ಣತೆಯಿಂದ ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ರಕ್ಷಿಸಿ ಒದಗಿಸುವ ಮಹತ್ಕಾರ್ಯನಿರತರೂ ಆದ, ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ಉದ್ಘಾಟನಾ ಮಹೋತ್ಸವವನ್ನು ನೆರವೇರಿಸಲು ಅಂಗೀಕರಿಸಿದ್ದು ನನ್ನನ್ನು ಉತ್ತೇಜನಗೊಳಿಸಿದೆ.

ಇದರ ಜೊತೆಗೆ " ವಿದ್ಯಾದದಾತಿ ವಿನಯಂ " ಎಂಬ ಉಕ್ತಿಯನ್ನು ತಮ್ಮ ನಡೆನುಡಿಗಳಲ್ಲಿ ಪ್ರತ್ಯಕ್ಷೀಕರಿಸುವವರಲ್ಲಿ ಹೆಸರುವಾಸಿಯಾಗಿರುವ ಐ.ಎ.ಎಸ್. ಶ್ರೇಣಿಯ ಉನ್ನತಾಧಿಕಾರಿಗಳು, ಅಂದರೆ ದೇಶದ ಮೇಧಾವಿಗಳಲ್ಲಿ ಗಣ್ಯಸ್ಥಾನಗಳಿಸಿದ, ಅನೇಕ ಅಧಿಕಾರ ಸ್ಥಾನಗಳನ್ನು ವಹಿಸಿ ದಕ್ಷರೆಂದು ಕೀರ್ತಿಪಡೆದು, ಈಗ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ರಿಜಿಸ್ಟ್ರಾರ್ ಪದವಿಯಲ್ಲಿ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಪ್ರಗತಿಗಾಗಿ ಅವಿಶ್ರಾಂತವಾಗಿ ದುಡಿಯುತ್ತಾ, ತಮ್ಮ ವಿಮರ್ಶಾತ್ಮಕ ಜ್ಞಾನಬಲದಿಂದ ಜನಾನುರಾಗಿಗಳಾಗಿರುವ, ಶ್ರೀಮಾ ಕೆ. ಆರ್. ರಾಮಚಂದ್ರರವರು ಅಧ್ಯಕ್ಷರಾಗಲು ಅಂಗೀಕರಿಸಿದ್ದು, ನನ್ನನ್ನು ಕೃತಕೃತ್ಯನನ್ನಾಗಿ ಮಾಡಿದೆ.

ಅಜ್ಞಾನ ನಿವಾರಣಾಕಾರ್ಯದಲ್ಲಿ ನಿರತರಾದ ಮತ್ತು ನಮ್ಮ ಜನಾಂಗದ ಹಿರಿಮೆಯಾದ ಎರಡು ಜ್ಞಾನರತ್ನಗಳ ಸಂಸಂಧಿಯಾಗಿರುವುದು, ಒಂದು ಅಪೂರ್ವ ಸನ್ನಿವೇಶವೆಂಬಲ್ಲಿ ತಾವುಗಳೂ ಒಪ್ಪುತ್ತೀರೆಂದು ನಂಬುತ್ತೇನೆ.

ಈ ಅಪೂರ್ವಸನ್ನಿವೇಶದಲ್ಲಿ ನಮ್ಮ ಆಹ್ವಾನವನ್ನು ಮಾನ್ಯಮಾಡಿ ತಮ್ಮ ನಿತ್ಯದಕಾರ್ಯವನ್ನು ಬದಿಗಿಟ್ಟು ಸ್ವಲ್ಪ ಬಿಡುವು ಮಾಡಿಕೊಂಡು ಇಲ್ಲಿ ಬಂದು ನೆರೆದಿರುವ ನಿಮ್ಮ ನೈಜವಾದ ಉತ್ಸಾಹವು ನನ್ನನ್ನು ಹುರಿದುಂಬಿಸಿದೆ.

ಈ ಸಂಶೋಧನಾ ಉದ್ಯಮಕ್ಕೆ ನಮ್ಮ ಆರ್ಷ ವಿದ್ವನ್ಮಣಿಗಳೂ ಮತ್ತು ಪಾಶ್ಚಾತ್ಯ ವಿಜ್ಞಾನಿಗಳೂ ಸಹ ಕಾರಣರು. ಆ ಸಿಳಯುವರ್ಗದವರಿಗೂ, ಈ ಸಂದರ್ಭದಲ್ಲಿ ನನ್ನ ಕೃತಜ್ಞತೆಗಳನ್ನು ಅರ್ಪಿಸುತ್ತೇನೆ.

ಈ ಸಂಸ್ಥೆಯ ಉದ್ಘಾಟನಾಮಹೋತ್ಸವವನ್ನು ಮಾನ್ಯ ಶ್ರೀಮಾ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ತಮ್ಮ ಅಮೃತಹಸ್ತದಿಂದ ೃಪೆಮಾಡಿ ನೆರವೇರಿಸಿಕೊಡಬೇಕೆಂದು ವಿನಮ್ರದಿಂದ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಈ ಸಮ್ಮೇಳನದ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ಮಾನ್ಯ ಶ್ರೀಮಾನ್ ಕೆ. ಆರ್. ರಾಮಚಂದ್ರ್ ರವರು, ಕೃಪೆಮಾಡಿ ವಹಿಸಿ, ಇಲ್ಲಿನ ಎಲ್ಲ ಕಾರ್ಯಗಳಲ್ಲೂ ಯಶಸ್ವಿಯಾಗಿ ನೆರವೇರಿಸಿಕೊಡಬೇಕಾಗಿ ವಿನಯಪೂರ್ವಕವಾಗಿ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಮಾನ್ಯರಾದ ತಮ್ಮೆಲ್ಲರಿಗೂ ಮತ್ತೊಮ್ಮೆ ಸುಖಾಗಮನವನ್ನು ಬಯಸುತ್ತೇನೆ.

ಎಸ್. ಎಸ್. ಸುಬ್ರಹ್ಮಣ್ಯಶಾಸ್ತ್ರೀ.

Sri G. R. Josyer's Speech.

Sri Ramachandran, Dr. Subrahmanya Sastry, and Gentlemen,

Among the three lakhs of people of this city, there are two persons, who, when they pass me on the road now and then, awaken in me a feeling of respect. Dr. Subrahmanya Sastry is one of them. Their individuality, their simplicity, their self-centredness, their asceticism, remind one of the ancient phrase, "Plain Living and High Thinking." Dr. Subrahmanya Sastry is living in a world of his own, untrammelled by the work-a-day world around. Such people are rare, and deserve all the respect that one can give them.

So when he graciously called on me a few days ago, and desired my presence at the birth of his new institution, the least I could do was to comply, and wish him success. His choice of me was, I believe, because of my age, and because I am dedicated to Sanskrit, and have devoted my life to it. Whether I am benefiting Sanskrit, or Sanskrit is benefiting me, God knows!

God creates some men, rarely, with special talents, unique, individual, outstanding, astonishing, like Ramanujam, the mathematician, like Shakuntala the numerical wizard, like Einstein, like Edison, like Gandhi, like Kanaada of the Sankhya, like Panini, like Gowtama, like Patanjali, like Vyaasa. They plough lonely furrows, delve into uncharted fields of thought, and produce results which the general public may find it difficult to understand, but which, none the less, constitute another land-mark in the achievements of the intellect of mankind!

The world is old, so old that many great men of brilliant vision have tried to probe the mysteries of its origin and destiny, and passed down their findings, during many bye-gone Epochs. Those findings, which are an asset to the whole mankind, are to be found only in this land, in the form of Vedas, Upanishads, Darshanas, and Puranas. They constitute what Dr. Subrahmanya Sastry calls "Arya Vignaana". The truths contained therein require careful, patient, incessant study, and spiritual vision.

Of the Vedas it is said,

"ವೇದ ಏವ ದ್ವಿಜಾತೀನಾಂ ನಾಧನಂ ಶ್ರೇಯಸಃ ಪರಂ | ತತೋಽನ್ಯಾಧ್ಯಾಪನಾಭ್ಯಾಸಾತ್ ಪರಂಬ್ರಹ್ಮಾಧಿಗಚ್ಛತಿ ||
ಹಿತ್ವಾ ಶ್ರುತೇರಧ್ಯಯನಂ ಯೋಽನ್ಯತ್ರಶ್ರಮಮಿಚ್ಛತಿ | ಸದೋಗ್ಧ್ರೀಂಧೇನುಮುತ್ಸೃಜ್ಯ ಗ್ರಾಮಕೋಡೀಂ ದುಧುಕ್ಷತಿ ||
ವೇದಮೇವ ಸದಾಭ್ಯಸ್ಯ ತಪಸ್ತಪ್ಯೇದ್ವಿಜೋತ್ತಮಃ | ಶ್ರುತ್ಯಭ್ಯಾಸೋಹಿ ವಿಪ್ರಸ್ಯ ಪರಮಂ ತಪ ಉಚ್ಯತೆ ||
ಗಾವಃ ಪಶ್ಯನ್ತಿ ಗನ್ಧೇನ ವೇದೈಃ ಪಶ್ಯನ್ತಿ ಪಣ್ಡಿತಾಃ | ಚಾರೈಃ ಪಶ್ಯನ್ತಿ ರಾಜಾನ ಶ್ಚಕ್ಷುರ್ಭ್ಯಾಮಿತರೇಜನಾಃ ||

ಫಲಂತಿ ವೇದಾಃ ಕಾಲೇಷು ಪುರಾಣಂ ತ್ವೇಕಮಾಸಕೇ। ಸದ್ಯಃ ಫಲತಿ ಗಾನ್ಧರ್ವೀ ಜ್ಯೋತಿರ್ವೈದ್ಯಂ ನಿರಂತರಂ ॥
ವೇದಮೂಲಮಿದಂ ಬ್ರಾಹ್ಮ್ಯಂ ಭಾರ್ಯಾಮೂಲಮಿದಂ ಗೃಹಂ। ಕೃಷಿಮೂಲಮಿದಂ ಧಾನ್ಯಂ ಧನಮೂಲಮಿದಂ ಜಗತ್ ॥
ಗೋಭಿರ್ವಿಪ್ರೈಶ್ಚ ವೇದೈಶ್ಚ ಸತೀಭಿಸ್ಸತ್ಯವಾದಿಭಿಃ। ಅಲುಬ್ಧೈರ್ದಾನಶೀಲೈಶ್ಚ ಸಪ್ತಭಿರ್ಧಾರ್ಯತೇ ಮಹೀ ॥
ವಿಪ್ರೋ ವೃಕ್ಷ ಸ್ತಸ್ಯ ಮೂಲಂಹಿ ಸನ್ಧ್ಯಾ ವೇದಶ್ಶಾಖಾ ಧರ್ಮಕರ್ಮಾಣಿ ಪರ್ಣಾಃ।
ತಸ್ಮಾನ್ಮೂಲಂ ಯತ್ನತೋ ರಕ್ಷಣೀಯಂ ಛಿನ್ನೇ ಮೂಲೇ ನೈವ ಶಾಖಾ ನ ಪರ್ಣಾಃ ॥"

An extraordinarily talented European, judge of the High Court of Bengal, Sir John Woodroffe, who mastered our incomprehensible Tantra Shastra, and expounded it to the English knowing world, has said,

"It is because Indian Philosophy and Religion are too often treated in an archæological way, as things which have been, and are gone, and without value for current thought, that they do not receive the attention and respect which is their due."

"Who can deny that her ideas have been the most colossal the world has known, reaching the last barriers of thought, and, transformed by Saadhana and Yoga, has attained that which is beyond Logic!"

Great men of other lands, British, French, German, Italian, Russian, American, getting glimpses of "Arya Vignaana", have been lost in wonder and sung its praises almost lyrically. It is only we, English educated Indians, who treat it as unwanted house-hold lumber. That Dr. Subrahmanya Sastry has been inspired to establish this Institution to carry out researches in our ancient inherited knowledge, is something like a silver-lining in the clouds. And that Sri Ramachandran, talented administrator, and Executive Head of the University, who may be said to symbolise all Modern Knowledge, participates in this inauguration, is a welcome encouragement. It would not be right for me to stand much longer between you and them. My task is only to unlock the door, light the lamp, and bid God-speed!

ಭೂಃ ಪಾದೌ ಯಸ್ಯನಾಭಿರ್ವಿಯತ್ ಅಸುರನಿಲಃ ಚಂದ್ರಸೂರ್ಯೌಚ ನೇತ್ರೆ
ಕರ್ಣಾವಾಶಾಃ ಶಿರೋದ್ಯೌಃ ಮುಖಮಪಿದಹನೋ ಯಸ್ಯವಾಸ್ತೇಯಮಬ್ಧಿಃ।
ಅಂತಸ್ಥಂ ಯಸ್ಯವಿಶ್ವಂ ಸುರನರ ಖಗಗೋ ಭೋಗಿಗಂಧರ್ವದೈತ್ಯೈಃ
ಚಿತ್ರಂರಂರಮ್ಯತೆ ತಂ ತ್ರಿಭುವನವಪುಷಂ ವಿಷ್ಣುಮೀಶಂ ನಮಾಮಿ ॥

ಎಂದು ದೇವರಿಗೆ ನಮಸ್ಕರಿಸಿ, ಆ ದೇವರು ಡಾಕ್ಟರ್ ಸುಬ್ರಹ್ಮಣ್ಯಶಾಸ್ತ್ರಿಗಳಿಗೆ "ಶತಾಯುಃ ಪುರುಷಃ" ಎಂಬಂತೆ ದೀರ್ಘಾಯುಸ್ಸನ್ನು ಕೊಟ್ಟು ಅವರ ನೇತೃತ್ವದಲ್ಲಿ ಈ "ಆರ್ಯವಿಜ್ಞಾನ ಸಂಶೋಧನಾಲಯವು" ಚಿರಕಾಲ ಪ್ರವರ್ಧಮಾನವಾಗುವಂತೆ ಅನುಗ್ರಹಿಸಬೇಕೆಂದು ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸಿ, ಈ ದಿವ್ಯಸಂಸ್ಥೆಯನ್ನು ಉದ್ಘಾಟಿಸುತ್ತೇನೆ.

Sri Josyer, then inaugurated the Research Centre, where Dr. Subrahmanyam had collected some rare exhibits and explained their research value, and his hope of achieving valuable results with the assistance of his colleague Sri Pandit K. Ramaswamy Iyengar.

The President, Sri K. R. Ramachandran, complimented the Founder on his laudable enterprise, and wished it every success. He also released a new book by Dr. Subrahmanya Sastry, with the title "Vedic Research—ವೇದ ಸಂಶೋಧನೆ."

With a vote of thanks and the singing of the National Anthem the pleasant function terminated.

(*Continued from page 2.*)

Godliness, does not rejoice on getting something coveted, nor grieve over a loss, but views both with equable mind."

In the sixth chapter, Dhyana Yoga or the path of Meditation is explained. The control of the body, senses, mind, and intellect is urged. The selection of the place suitable for the practice of Meditation, the mode of practising it, are explained. The rules regarding diet, recreation, sleep, suitable for Meditation, and the fruit of adherence to those rules are indicated.

One or two great statements in the chapter deserve mention. "One should elevate oneself by one's own efforts, and not let oneself get degraded, for one's own self is one's friend, and one's own self is one's enemy." "The man who over-eats cannot practise Yoga or self-discipline, nor the man who starves. And the man who over-sleeps, or one who is ceaselessly awake, cannot practise it." "As a light does not flicker in a windless place, so is the disciplined mind practising meditation on God." And, "The Yogi sees his own reflection in all other beings, and deems all other beings as merged in himself, and looks on every one as equal."

For promoting mental equilibrium, for fostering catholicity of outlook, there is no other work, modern or ancient, which is its equal. If the Big Threes, Big Fours, Big Sixes, and Big Others who seek to negotiate nations' fates across conference tables, the foolish multitudes who go on strikes, and the knavish bounders who promote strikes and paralyse public life, glanced through the Geeta understandingly at the outset, things would not be so bad with mankind!

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು"

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"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲು ಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ"

ಬೆಲೆ ೦-೭೫

"ಕಾನೇಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆವನೇ ಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

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THE RATIONALIST

A Weekly

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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXIX No. 17] Monday 17-2-1969 [PRICE 00-10 NP

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

RARE TOURISTS!

Sir—I had a most unusual experience in the Vindhyachals in Mirzapur (Uttar Pradesh), on October 26, 1968. At 4-15 p.m. on that day, I had a kind of extrasensory perception, and heard two persons calling me from the hills beyond. Within seconds, the call became intense and the location of the place where I was being called appeared vividly to me. I immediately bicycled my way towards the spot, but was held up at a level-crossing for some time. When I reached the open space across, a man and a woman beckoned to me. The man remarked that I was late, and said they could not stay in the energy field of the earth for more than 25 minutes.

I tried to clasp his hand, but could not do so. Alarmed, I asked, "Are you a ghost?" The man said, "We are not ghosts, we are friends of your galaxy. We have come from a star 300 light years away. See my ship yonder there. We move with the speed of electromagnetic waves. We spent only eight hours of our life to reach your earth. At that speed all matter changes into waves. My wave-body is gradually cooling off in the energy field of your earth."

The man was clad in an ash-grey long coat and trousers. He appeared to have four legs, but his feet were not touching the ground. The woman was clad in a long white frock. The colour of their skins was violet. They spoke in English and used three Sanskrit/Hindi words—Nirakar, Nirgun and Shunya. They explained that they had learnt to catch sound waves, however attenuated.

They explained their scientific theories, adding that I would remember them all after fifteen days. According to them, Einstein's mass-energy equation has a limited validity and does not help one to understand space physics and energy waves. Mass decreases as the speed of light is reached, and, at the critical speed, changes into waves. This critical speed of electromagnetic waves is different at different points in space. In the energy field of the earth, it is the speed of light.

They further said that the creative process is the transformation of magnetic waves into electromagnetic waves, plasma, gas, liquid and solid—in that order. The highest quantum of energy has no special characteristics attributable to waves or matter. God is the aggregation of the highest quantum of energy, will and wisdom. In the process of the fusion of these entities, an apocalyptic explosion resulted, leading to the birth of the Universe. Pockets of greatest energy are at the farthest reaches of space. The sun is immortal till all matter changes into anti-matter.

Matter is a cooled-off state of energy trapped in a critical volume, the unusual visitors added. The stages in energy-matter transformation are continuous states and not discrete phenomena, they said. Mass is not an observable reality. Change in weight is the only reality. Earthly matter will not retain its characteristics in the energy field of other celestial bodies. Thought-waves have biological effects and affect the enviornment and events. Soul energy is carried on waves of very small wave-length. Hence, the chance of these waves being caught is only one in 10. They have the effect of changing waves into atoms, molecules and, ultimately, cells. The hydrogen atoms have the highest quantum of energy and constitute more than 93% of matter in the universe.

After telling me all this, in answer to my questions, the visitors from Outer Space took off in their cigar-shaped space-ship which created a musical sound. The ship flew away vertically, and within moments was out of sight.

I have reported the incident to the Director, National investigation Committee of Aerial Phenomena, Washington, D.C., and would be glad if the readers of the Weekly express their views on the incident or narrate similar experiences, if any.

S. C. Dubey.
Rudrapur. U.P.

WHAT DOES SCIENCE SAY?

Josep de Haviland has allowed people to use his back as a dart-board, burned himself with cigarettes and cut his arm with a dagger. All without bleeding or suffering pain, in a London court was told.

But police intervened when three men, with Haviland's urging, crucified the former stage illusionist with six-inch nails on a wooden cross in a London park.

The three men appeared in court on Tuesday charged with unlawfully wounding de Haviland.

De Haviland told the court that his real mind was no longer in his body during the crucifixion. "It was in an astral projection," he said. He added an apparition had commanded him to go through with the crucifixion.

De Haviland said he nailed a four-foot length of board to a tree in the park. Then he made a small mark on each palm to show one of the men where to drive the nails.

"I held out my left arm and told one of them I was ready. He placed the nail in centre of palm and drove it through. Then I put out my right hand and the same thing was done."

Of the remaining two men, one took pictures and the other just watched.

The prosecutor said that after crucifixion last July, doctors found that the nails had pierced both his hands and protruded behind the board. He seemed to be in top condition and suffering very little discomfort.

De Haviland, wearing a crucifix around his neck, told the court that while he was on the cross the three men were in his power. "They had no free will," he added.

* * *

But unlike De Haviland, did Jesus Christ die and "resurrect", or become unconscious and revive? Ed.

COMMON THOUGHTS

The people of the world may not think alike in all things. But in proverbs, they do. Proof of this may be found below. The translations are the work of Charles Berlitz of the Berlitz School of Languages. Mr. Berlitz has collected these proverbs in his travels throughout the world.

ENGLISH

1. Little drops of water make the mighty ocean.
2. Everyone has a right to his own opinion.
3. Look before you leap.
4. There is something rotten in Denmark.

FRENCH

1. Little by little the bird makes his nest.
2. Everyone to his own taste.
3. Turn the tongue 7 times, then speak.
4. There is an eel under the rock.

SPANISH

1. Little by little the cup is filled.
2. Everyone has his own ways of killing fleas.
3. Think before speaking.
4. There is a cat shut up.

JAPANESE

1. Dust may pile to form a hill.
2. Ten men ten colors.
3. Have an umbrella before getting wet.
4. There is a worm in the lion's body.

ARABIC

1. A hair from here to there makes a beard.
2. Every person is free in his opinions.

(Continued on page 6.)

The Rationalist

C. R. ON HINDI

"Of the 30 crores that live in India, 14 crores speak Hindi or some very near dialect of that language. Bengali, Assamese and Oriya may be grouped together and are spoken by 6 crores. Marathi and Gujarati are spoken by 3 crores. The Dravidian group, Telugu, Tamil Kannada, Malayalam and Tulu are spoken by 6 crores in all. The writer of the general introduction in the 'Times of India Year Book', who may be expected not to exaggerate, says: "There is a common element in the main languages of Northern and Central India, which renders their speakers, without any great conscious change in their speech, mutually intelligible to one another." And this common basis already forms an approach to a *lingua franca* over a large part of India. To this should be added that for the Bengali and Western India groups it is very easy to acquire a working knowledge of Hindi. The problem is a serious one only to South Indians. From the political as well as cultural and business points of view, it is imperatively necessary for the South Indians to learn Hindi. Whether and when India is going to have Swaraj may be answered differently by different people. Whatever measure of autonomy may be given to provinces, if India is to stand external and internal shocks, a strong Central Government is inevitable, controlling many important all-India subjects, and exercising powers of interference in all subjects, whenever grave occasions for such interference may arise. The intelligentia of India must therefore undertake the duty of carrying out the will of the people and manage central affairs as well as provincial matters.

Can the deliberations of the Central Assembly and the transactions of the high officers of State and others exercising authority in the Central Government be permitted to be done in English? Obviously not, if we desire democracy to be true in fact as well as in form—if we do not want educated men to be appointed to places of power and influence and conduct their affairs apart from the people and the electorate. To make popular control real the State Language must be one spoken and understood by large masses of people. Hindi is bound to be the language of the Central Government and the Legislature and also of the Provincial Governments in their dealings with each other and with the Government of India.

If South India does not desire to be practically disfranchised in regard to the future Central Government of India, and if educated men of the South do not wish to be disabled from taking part in all-India affairs or influencing the decision taken in such matters, it is necessary that Hindi should be learnt by them. It is not possible or desirable to impose English for our sake on all and weaken the people's control over their representatives all over India. The Nehru-Report Constitution has, it may be noted, adopted Hindi as the State Language for India. This is the logical consequence of Self-Government of India. In educational matters, if we wish to avoid waste of energy and penalisation of a whole generation, we must anticipate things by a few years. The present generation of boys should therefore immediately take up Hindi whether it be introduced in the school

curriculam or not. Otherwise they would practically lose a valuable part of the rights of Indian citizenship and repent when it may be too late.

No less important than political reason, the cultural unity of India demands the knowledge of a common spoken language. The South will be a dead branch of the tree, if it is not in living daily contact with the large India, and here too we cannot rest on the English medium, which is bound to recede into the international background as India advances towards its goal.

But more obvious than either politics or culture is the problem of obtaining a livelihood. A knowledge of Hindi, sufficient at least to speak, understand and write, will at once widen the field in which educated men of South India can offer themselves for service. The pressure of competition in one's own province is driving many thousands of educated men abroad, and a working knowledge of Hindi would certainly better the chances of our young men in public or commercial services all over India.

The arguments for Hindi do not mean the neglect of the mother-tongue. The importance of Hindi is in its being the only possible State Language of India, and therefore the need for the Southerners to learn it. It cannot and should not lead to the neglect of the mother-tongue, any more than citizenship involves the neglect of domestic duties. The family rests on the State and the State rests on the family. Neither can be neglected. So also must boys and girls in India learn the language of India, while attending to the language of their own province and people. Indeed, if Hindi becomes the language of all-India public services and the mother-tongue that of the province in all political and cultural work, the time now spent on English will be saved in such a great measure that the mother-tongue will receive a fresh impetus and opportunity for growth and fuller development.

Nor is it the intention of those who advocate Hindi to do away with English. A language for international commerce is necessary for India, and none can be better suited for this purpose than English. But it will not, as at present, over-shadow every other thing and claim the best part of all the energies of youth.

The Hindi Self-instructor prepared at the instance of the Madras Hindi Prachar Sabha will be very useful to students, teachers and other educated people of South India, for whom it has been specially written. An earnest and diligent student can, without the help of a tutor and with the aid of this book alone, acquire enough knowledge of the language to get on to conversation and to read easy books in Hindi and improve further as opportunities offer. The book has been prepared by two gentlemen devoted to the cause of spreading a knowledge of Hindi in South India and who have considerable experience in the actual field of teaching that language to Tamil and Telugu students.

An edition of a book of this kind is bound to leave much room for improvement and the authors appeal for suggestions for future edition. It is not improbable that before another edition is brought out, Hindi may become a compulsory course in schools and greater attention will necessarily be bestowed on the subject by the teaching world. But it is also possible that the educational authorities of the South may be sleeping until they actually find their charge penalised in the larger political and other activities of India. Voluntary efforts must go on therefore, and we should be grateful to the authors of this book and to

the Hindi Prachar Sabha for the excellent Self-Instructor they have brought out.

Tiruchangode. C RAJAGOPALACHAR.
12-2-28.

\+ \+

So said Rrjagopalachari when he was aged 50. Now, at 90, having become "Bharata-ratna", and enjoying a pension of Rs. 2000 a month, he nastily says, "Any communication which comes from the centre in Hindi should be thrown into the waste-paper-basket"! We would tell him, "Let the basket also be buried in the marina- an ugly mousoleum built on it, and let him go and garland it every day and give [illegible] Hyravana laugh! He and E. V. R. Naiker remind us of Hyravana and Myravana. Both are giants! Ed.

(*Continued from page 3.*)

3. Before you drink the soup, blow on it.
4. There is a snake under the hay.

GERMAN

1. Steady dripping hollows a stone.
2. Don't quarrel about tastes.
3. First weigh, then dare.
4. There is something foul in Denmark.

RUSSIA

1. A thread from all over the world makes a shirt for a man.
2. Every baron has his own fantasy.
3. If you don't know the ford, don't cross the stream.
4. There is a needle in the bag.

ಪುಷ್ಪದಂಧ ಸ್ಥಿರೆಕ್ಕೆಲಂ ಕಾಷ್ಠದಲ್ಲಿ ದಮೋಲ್ಪತಂ
ತಕ್ಕೈಗುಮಂ ತಥಾ ದೇಹೆ ಶಾಸ್ತ್ರಾಜ್ಞಾನಂ ವಿವೇಕಿಗಳ ।

ಪುಷ್ಪದಲ್ಲಿ ಗಂಧವಿರುವಂತೆ, ಎಳ್ಳಿನಲ್ಲಿ ಎಣ್ಣೆಯಿರುವಂತೆ, ಕಟ್ಟಿಯಲ್ಲಿ ಬೆಂಕಿಯಿರುವಂತೆ, ಹಾಲಿನಲ್ಲಿ ತುಪ್ಪವಿರುವಂತೆ, ಕಬ್ಬಿನಲ್ಲಿ ಬೆಲ್ಲವಿರುವಂತೆ, ನಮ್ಮ ದೇಹದಲ್ಲಿ ಆತ್ಮವಿದೆ ಎಂದು ತಿಳಿಯುವವನು ವಿವೇಕಿಯು.

* *

ಅಧಮಾ ಧನಮಿಚ್ಛಂತಿ ಧನಂ ಮಾನಂಚ ಮಧ್ಯಮಾಃ
ಉತ್ತಮಾ ಮಾನಮಿಚ್ಛಂತಿ ಮಾನೋಹಿ ಮಹತಾಂ ಧನಂ ॥

ಅಧಮರು ಹಣಕ್ಕೆ ಆಸೆಪಡುತ್ತಾರೆ. ಮಧ್ಯಮರು ಹಣ ಮಾನ ಎರಡಕ್ಕೂ ಪ್ರಯತ್ನಿಸುತ್ತಾರೆ. ಉತ್ತಮರು ಮಾನ ಒಂದಕ್ಕೇ ಯತ್ನಿಸುತ್ತಾರೆ. ಮಾನವೆ ಉತ್ತಮರುಗಳ ಧನ.

* *

ದೃಷ್ಟಿಪೂತಂನ್ಯಸೇತ್ಪಾದಂ ವಸ್ತ್ರಪೂತಂಪಿಬೇಜ್ಜಲಂ
ಶಾಸ್ತ್ರಪೂತಂವದೇ ವಾಕ್ಯಂ ಮನಃಪೂತಂ ಸಮಾಚರೇತ್ ॥

ಕಣ್ಣಿನಿಂದ ನೋಡಿ ಕಾಲಿಡಬೇಕು. ಬಟ್ಟೆಯಿಂದ ಶೋಧಿಸಿ ನೀರನ್ನು ಕುಡಿಯಬೇಕು. ಶಾಸ್ತ್ರಬದ್ಧವಾಗಿ ಮಾತನಾಡಬೇಕು. ಮನಸ್ಸಿನಿಂದ ಪರಿತೀಲಿಸಿ ಕಾರ್ಯವನ್ನು ಮಾಡಬೇಕು.

* *

ಪರಪ್ರೋಕ್ತಗುಣೋಪಿಸ್ಯಾ ನಿರ್ಗುಣೋಪಿ ಗುಣೀ ಭವೇತ್ ।
ಇಂದ್ರೋಪಿ ಲಘುತಾಂಯಾತಿ ಸ್ವಯಂಪ್ರಖ್ಯಾಪಿತೈರ್ಗುಣೈಃ ।

ಇತರರಿಂದ ಶ್ಲಾಘಿಸಲ್ಪಟ್ಟರೆ ನಿರ್ಗುಣನೂ ಗುಣವಂತನೆನಿಸಿಕೊಳ್ಳುತ್ತಾನೆ. ತಾನೆ ತನ್ನನ್ನು ಶ್ಲಾಘಿಸಿಕೊಂಡರೆ ಇಂದ್ರನಾಗಿದ್ದರೂ ಅಲ್ಪನಾಗುತ್ತಾನೆ.

* *

ನಾನ್ನೋದಕಸಮಂದಾನಂ ನತಿಥಿರ್ದ್ವಾದಶೀಸಮಾ ।
ನಗಾಯತ್ರ್ಯಾಃಪರಂಮಂತ್ರಂ ನಮಾತುಃ ಪರದೈವತಂ ॥

ಅನ್ನೋದಕಕ್ಕಿಂತ ಮಿಗಿಲಾದ ದಾನವಿಲ್ಲ. ದ್ವಾದಶಿಗೆ ಸಮಾನವಾದ ತಿಥಿಯಿಲ್ಲ. ಗಾಯತ್ರಿಗಿಂತ ಉತ್ತಮವಾದ ಮಂತ್ರವಿಲ್ಲ. ತಾಯಿಗಿಂತ ಶ್ರೇಷ್ಠವಾದ ದೇವತೆಯಿಲ್ಲ.

* *

ನಾಸ್ತಿ ಕಾಮಸಮೋವ್ಯಾಧಿಃ ನಾಸ್ತಿ ಕ್ರೋಧಸಮೋ ರಿಪುಃ ।
ನಾಸ್ತಿ ವಿದ್ಯಾಸಮೋಬಂಧುಃ ನಾಸ್ತಿ ಜ್ಞಾನಸಮಂಸುಖಂ ॥

ಕಾಮಕ್ಕೆ ಸಮನಾದ ವ್ಯಾಧಿಯಿಲ್ಲ. ಕ್ರೋಧಕ್ಕೆ ಸಮನಾದ ಶತ್ರುವಿಲ್ಲ. ವಿದ್ಯೆಗೆ ಸಮನಾದ ಬಂಧುವಿಲ್ಲ. ಜ್ಞಾನಕ್ಕೆ ಸಮನಾದ ಸುಖವಿಲ್ಲ.

Like scent in flower, like oil in gingelly, like fire in wood, like ghee in milk, like jaggery in sugar-cane, so the wise man looks for the Soul in the Body.

* *

Low men strive for wealth. Better men strive both for wealth and good name. Noble men strive only for good name. The wealth of the noble is their good name.

Set foot after seeing the ground before you. Drink water afte filtering it with cloth. Speak words that are in conformity with Shastras. Think deeply before you undertake an action.

* *

When others praise a man people will esteem him though he may not deserve it. If one boasts about himself even Indra becomes despicable.

No charity equals that of food and water. No day is equal to Dwadashi. No mantra is greater than Gayatri. No deity is greater than one's mother.

* *

There is no disease equal to lust. There is no enemy equal to anger. No kinsman equals learning. There is no happiness equal to wisdom.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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Tiruchangode. C. RAJAGOPALACHAR.
12-2-28. + +

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ಪುಷ್ಪೇಗಂಧ ಸ್ತಿಲೆಷ್ವೆಲಂ ಕಾಷ್ಠೇನಹ್ನಿಃ ಪಯೋಘೃತಂ ।
ಇಕ್ಷ್ವೇಗುಡಂ ತಥಾ ದೇಹೆ ಪಶ್ಯಾತ್ಮಾನಂ ವಿವೇಕತಃ ॥

ಪುಷ್ಪದಲ್ಲಿ ಗಂಧವಿರುವಂತೆ, ಎಳ್ಳಿನಲ್ಲಿ ಎಣ್ಣೆಯಿರುವಂತೆ, ಸೌದೆಯಲ್ಲಿ ಬೆಂಕಿಯಿರುವಂತೆ, ಹಾಲಿನಲ್ಲಿ ತುಪ್ಪವಿರುವಂತೆ, ಕಬ್ಬಿನಲ್ಲಿ ಬೆಲ್ಲವಿರುವಂತೆ, ನಮ್ಮ ದೇಹದಲ್ಲಿ ಆತ್ಮವಿದೆ ಎಂದು ತಿಳಿಯು ಪವನು ವಿವೇಕಿಯು.

* *

ಅಧಮಾ ಧನಮಿಚ್ಛಂತಿ ಧನಂ ಮಾನಂಚ ಮಧ್ಯಮಾಃ ।
ಉತ್ತಮಾ ಮಾನಮಿಚ್ಛಂತಿ ಮಾನೋಹಿ ಮಹತಾಂ ಧನಂ ॥

ಅಧಮರು ಹಣಕ್ಕೆ ಆಸೆಪಡುತ್ತಾರೆ. ಮಧ್ಯಮರು ಹಣ ಮಾನ ಎರಡಕ್ಕೂ ಪ್ರಯತ್ನಿಸುತ್ತಾರೆ. ಉತ್ತಮರು ಮಾನ ಒಂದಕ್ಕೇ ಯತ್ನಿಸುತ್ತಾರೆ. ಮಾನವೆ ಉತ್ತಮಪುರುಷರ ಧನ.

* *

ದೃಷ್ಟಿಪೂತಂನ್ಯಸೇತ್ಪಾದಂ ವಸ್ತ್ರಪೂತಂಪಿಬೇಜ್ಜಲಂ ।
ಶಾಸ್ತ್ರಪೂತಂವದೇ ದ್ವಾಕ್ಯಂ ಮನಃಪೂತಂ ಸಮಾಚರೇತ್ ॥

ಕಣ್ಣಿನಿಂದ ನೋಡಿ ಕಾಲಿಡಬೇಕು. ಬಟ್ಟೆಯಿಂದ ಶೋಧಿಸಿ ನೀರನ್ನು ಕುಡಿಯಬೇಕು. ಶಾಸ್ತ್ರಬದ್ಧವಾಗಿ ಮಾತನಾಡಬೇಕು. ಮನಸ್ಸಿನಿಂದ ಪರಿಶೀಲಿಸಿ ಕಾರ್ಯವನ್ನು ಮಾಡಬೇಕು.

* *

ಪರಪ್ರೋಕ್ತಗುಣೋಯಸ್ತು ನಿರ್ಗುಣೋಪಿ ಗುಣೀ ಭವೇತ್ ।
ಇಂದ್ರೋಪಿ ಲಘುತಾಂಯಾತಿ ಸ್ವಯಂಪ್ರಖ್ಯಾಪಿತೈರ್ಗುಣೈಃ ॥

ಇತರರಿಂದ ಶ್ಲಾಘಿಸಲ್ಪಟ್ಟರೆ ನಿರ್ಗುಣಿಯೂ ಗುಣವಂತನೆನಿಸಿಕೊಳ್ಳುತ್ತಾನೆ. ತಾನೆ ತನ್ನನ್ನು ಶ್ಲಾಘಿಸಿಕೊಂಡರೆ ಇಂದ್ರನಂತಹವನೂ ಅಲ್ಪನಾಗುತ್ತಾನೆ.

* *

ನಾನ್ನೋದಕಸಮುದಾನಂ ನತಿಥಿರ್ದ್ವಾದಶೀಸಮಾ ।
ನಗಾಯತ್ರ್ಯಾಃಪರೋಮಂತ್ರೋ ನಮಾತುಃ ಪರದೈವತಂ ॥

ಅನ್ನನೀರಿಗೆ ಸಮನಾದ ದಾನವಿಲ್ಲ. ದ್ವಾದಶಿಗೆ ಸಮನಾದ ತಿಥಿಯಿಲ್ಲ. ಗಾಯತ್ರಿಗಿಂತ ಉತ್ತಮವಾದ ಮಂತ್ರವಿಲ್ಲ. ತಾಯಿಗಿಂತ ಶ್ರೇಷ್ಠವಾದ ದೇವತೆಯಿಲ್ಲ.

* *

ನಾಸ್ತಿ ಕಾಮಸಮೋವ್ಯಾಧಿಃ ನಾಸ್ತಿ ಕ್ರೋಧಸಮೋ ರಿಪುಃ ।
ನಾಸ್ತಿ ವಿದ್ಯಾಸಮೋಬಂಧುಃ ನಾಸ್ತಿ ಜ್ಞಾನಸಮಂಸುಖಂ ॥

ಕಾಮಕ್ಕೆ ಸಮನಾದ ವ್ಯಾಧಿಯಿಲ್ಲ. ಕ್ರೋಧಕ್ಕೆ ಸಮನಾದ ಶತ್ರುವಿಲ್ಲ. ವಿದ್ಯೆಗೆ ಸಮನಾದ ಬಂಧುವಿಲ್ಲ. ಜ್ಞಾನಕ್ಕೆ ಸಮನಾದ ಸುಖವಿಲ್ಲ.

Like scent in flower, like oil in gingelly, like fire in wood, like ghee in milk, like jaggery in sugar-cane, so the wise man looks for the Soul in the Body.

* *

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* *

When others praise a man people will esteem him though he may not deserve it. If one boasts about himself even Indra becomes despicable.

No charity equals that of food and water. No day is equal to Dwadashi. No mantra is greater than Gayatri. No deity is greater than one's mother.

* *

There is no disease equal to lust. There is no enemy equal to anger. No kinsman equals learning. There is no happiness equal to wisdom.

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AND THE
YADAVA DYNASTY
BY

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(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಈ ಉತ್ತರವು ನವಾಬನಿಗೆ ಮುಟ್ಟಿದ ಒಡನೆಯೆ ಅವನು ಸೇನಾಪತಿಗೆ ಅಪ್ಪಣೆಯನ್ನು ಕೊಟ್ಟು ನಾಟೋರ್ ರಾಜ್ಯದ ಮೇಲೆ ದಂಡನ್ನು ಕಳುಹಿಸಿದನು. ಆ ಸೈನ್ಯವು ಸಿದ್ಧವಾಗಿ ಹೊರಟಿತೆಂದು ತಿಳಿದು ಅದನ್ನು ನಿರೀಕ್ಷಿಸುತ್ತಿದ್ದ ರಾಣಿಯು ಶೀಘ್ರ ಸಮಸ್ತ ಸೈನ್ಯವನ್ನೂ ಸಿದ್ಧಮಾಡಿ ಶತ್ರು ಸೇನೆಯ ಮೇಲೆ ಕಳುಹಿಸಿದಳು. ಎರಡು ಸೇನೆಗಳಿಗೂ ಮಹತ್ತರವಾದ ಕದನವಾಗಿ ಹತಾವಶಿಷ್ಟವಾದ ನವಾಬನ ಸೇನೆಯು ರಣರಂಗದಿಂದ ಓಡಿಹೋಯಿತು.

ನವಾಬ್ ಸಿರಾಜುದ್ದೌಲನ ದುರ್ನಡತೆಗಳಿಂದ ಎಲ್ಲರಿಗೂ ಅವನ ಮೇಲೆ ದ್ವೇಷವು ಹೆಚ್ಚಿತ್ತು. ಎಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಅವನಿಗೆ ಶತ್ರುಗಳಾದರು. ಬಂಗಾಳದ ನಾಲ್ಕು ಭಾಗಗಳಿಗೂ ಅಧಿಪತಿಗಳೂ ಅವನಿಗೆ ಸಾಮಂತರಾಜರೂ ಆದ ರಾಜಾ ಕೃಷ್ಣಚಂದ್ರ, ರಾಜವಲ್ಲಭ, ರಾಜಾ ರಾಯದುರ್ಲಭ ಮತ್ತು ರಾಣಿ ಭವಾನಿಯರು ಜಗತ್ಸೇಟನ ಮನೆಯಲ್ಲಿ ಸಂಕೇತವಾಗಿ ಸೇರಿ ಮುಂದೇನುಮಾಡಬೇಕೆಂದು ವಿಮರ್ಶಿಸಿದರು. ಜಗತ್ಸೇಟು ಸಿರಾಜುದ್ದೌಲನನ್ನು ತೆಗೆದುಹಾಕಿ ಅವನ ಸ್ಥಾನಕ್ಕೆ ಸೇನಾಧಿಪತಿಯಾದ ಮೀರ್ ಜಾಫರನ್ನು ತಂದರೆ ಮುಸಲ್ಮಾನರ ಸೇನೆಯು ಅವನ ವಶದಲ್ಲಿರುವದರಿಂದ ರಕ್ತಪಾತವಿಲ್ಲದೆ ತಮ್ಮ ಇಷ್ಟವು ಸಿದ್ಧವಾಗುವದೆಂದೂ ಮೀರ್ ಜಾಫರನು ತಾನು ಜನಗಳ ಇಷ್ಟದಂತೆ ನಡೆದುಕೊಳ್ಳುವದಾಗಿ ಮಾತು ಕೊಟ್ಟಿದ್ದನೆಂದೂ ತಿಳಿಸಿದನು. ಅದಕ್ಕೆ ರಾಣಿ ಭವಾನಿಯು, "ರಾಜವರ್ಯರೆ, ಇದು ವರೆಗೂ ನೂರಾರು ವರ್ಷಗಳಿಂದ ಭಾರತ ಭೂಮಿಯು ಯವನ ಸಾಮ್ರಾಜ್ಯಕ್ಕೆ ಅಧೀನವಾಗಿ ಇದ್ದಿದೆ. ಮುಂದೆಯೂ ಹಾಗೆಯೇ ಇರಬೇಕೆ? ನಿಮ್ಮಗಳ ಪ್ರಯತ್ನದಿಂದ ನವಾಬನಿಗೆ ಮೂಲೋತ್ಪಾಟನೆಯಾಗುವ ಪಕ್ಷದಲ್ಲಿ ಆಸ್ಥಾನಕ್ಕೆ ಭಾರತಪುತ್ರರಲ್ಲಿ ವಿವೇಕಿಯೂ ಸಮರ್ಥನೂ ಗುಣಾಢ್ಯನೂ ಆದ ಮಹಾಪುರುಷನು ಯಾರೂ ದೊರೆಯನೆ?. ಎಂದು ಕೇಳಿದಳು. ಅದಕ್ಕೆ ರಾಜಾ ಕೃಷ್ಣಚಂದ್ರನು, "ರಾಜ್ಞಿ, ನಮ್ಮ ಹೇಳಿಕೆಯು ನಮಗೂ ಇಷ್ಟವಾದುದೆ ಸರಿ. ಆದರೆ ನಮ್ಮಲ್ಲಿ ಯಾರನ್ನು ಸಮ್ರಾಜಸ್ಥಾನಕ್ಕೆ ತಂದರೆ ಉಳಿದವರು ಸಮ್ಮತಿಸಿಯಾರು? ಒಬ್ಬರನ್ನು ಆ ಉನ್ನತಪದವಿಗೆ ತಂದರೆ ಉಳಿದವರೆಲ್ಲರೂ ಮಾತ್ಸರ್ಯದಿಂದ ದೇಶದಲ್ಲಿ ಕ್ಷೋಭೆಯನ್ನು ಎಬ್ಬಿಸುವರು. ಆ ಸಂದರ್ಭವನ್ನು ನೋಡಿ ನಮ್ಮ ಶತ್ರುಗಳಾದ ಮರಾಟಿಯವರು ದೇಶವನ್ನು ಸುಲಭವಾಗಿ ಆಕ್ರಮಿಸಿಕೊಳ್ಳಯಾರು. ನಾವೂ ಮುಸಲ್ಮಾನರೂ ಬಹುಕಾಲದಿಂದ ಬಳಕೆಯಾಗಿರುವೆವು. ಈಗಲೂ ಅವರಲ್ಲಿ ಒಬ್ಬನನ್ನು ಇಟ್ಟರೆ ತೊಂದರೆಯಾಗಲಾರದು" ಎಂದನು. ಹಾಗೆ ಮೀರ್ ಜಾಫರನನ್ನು ಸಿಂಹಾಸನಕ್ಕೇರಿಸಿ ಅವನೂ ಸಿರಾಜುದೀನನಂತೆ ಕ್ರೂರನಾದರೆ ಏನು ಮಾಡುವದೆಂದು ರಾಣಿಯು ಕೇಳಲು, "ಅದಕ್ಕೊಂದುಪಾಯವನ್ನು ಹುಡುಕಿದೆವೆ. ಹಾಗೆ ಅವನೂ ದುಷ್ಟನಾದರೆ ಇಲ್ಲಿ ವ್ಯಾಪಾರನಮಾಡುತ್ತಿರುವ ಇಂಗ್ಲೀಷರ ಸಹಾಯವನ್ನು ಕೋರಿ ಅವರ ಮೂಲಕ ನವಾಬನನ್ನು ಹತೋಟಿಯಲ್ಲಿಟ್ಟುಕೊಳ್ಳಬಹುದು," ಎಂದು ರಾಜವಲ್ಲಭನು ಹೇಳಲು "ಅವರು ದಕ್ಷಿಣದಲ್ಲಿ ಆರ್ಕಾಟ್ ನವಾಬನನ್ನು ಸೋಲಿಸಿರುವರೆಂದು ಕೇಳಿರುವೆನು" ಎಂದು ರಾಯದುರ್ಲಭನು ಹೇಳಿದನು. ಹೀಗೆ ಒಬ್ಬರಮೇಲೊಬ್ಬರನ್ನೆತ್ತಿಕಟ್ಟಿ ಕಲಹವನ್ನು ದೂಡುವದು ರಾಣಿಗೆ ಇಷ್ಟವಿಲ್ಲದೆ ಅವಳು ಇದೆಲ್ಲಕ್ಕಿಂತಲೂ ಸಿರಾಜನನ್ನು ತೆಗೆದು ಅವನ ಸ್ಥಾನಕ್ಕೆ ಅದೇ ಮನೆತನದ ಬಾಲಕನನ್ನು ತರುವುದು ಯುಕ್ತವೆಂದು ಚರ್ಚಿಸಿದಳು. ಹೀಗೆ ನಾನಾಪ್ರಕಾರವಾಗಿ ಯೋಚಿಸಿ ಕಡೆಗೆ ಮೀರ್ ಜಾಫರನನ್ನೇ ಇಂಗ್ಲೀಷರ ಸಹಾಯದಿಂದ ನವಾಬಗಿರಿಗೆ ತರಬೇಕೆಂದು ತೀರ್ಮಾನವಾಯಿತು.

ಈ ತೀರ್ಮಾನದಂತೆ ಸಿರಾಜುದ್ದೀನನು ರಾಜ್ಯಭ್ರಷ್ಟನಾಗಿ ಮೀರ್ ಜಾಫರು ನವಾಬನಾದದ್ದು ಗೊತ್ತೇ ಇದೆ. ನಂತರ ಇಂಗ್ಲೀಷರು ಅವನನ್ನು ತೆಗೆದುಹಾಕಿ ಮೀರ್ ಕಾಸಿಮನಿಗೆ ಹಟ್ಟಿ ಕಟ್ಟಿದದೂ ನಂತರ ಪುನಃ ಅವನನ್ನು ತೆಗೆದುಹಾಕಿ ಮೀರ್ ಜಾಫರನ್ನು ಹಿಂದಕ್ಕೆ ತಂದದ್ದೂ ಚರಿತ್ರೆಯಲ್ಲಿ ವಿಶದವಾಗಿದೆ. ಈ ಅಲ್ಲೋಲಕಲ್ಲೋಲವೆಲ್ಲವೂ ಮೂರ್ಷಿದಾಬಾದಿನಲ್ಲಿ ನಡೆಯುತ್ತಿದ್ದಾಗ ಬಂಗಾಳದಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ ದೇಶವು ಸುಭಿಕ್ಷವಾಗಿಯೂ ಜನರು ಸುಖವಾಗಿಯೂ ಇರುತ್ತಿದ್ದರು. ಉತ್ತರ ಬಂಗಾಳಕ್ಕೆ ರಾಣಿ ಭವಾನಿಯು ಅಧಿಪತಿಯಾಗಿದ್ದಳು. ಪೂರ್ವ ಬಂಗಾಳಕ್ಕೆ ರಾಜಾ ರಾಜವಲ್ಲಭನು. ದಕ್ಷಿಣಕ್ಕೆ ರಾಜಾ ಕೃಷ್ಣಚಂದ್ರನು. ಪಶ್ಚಿಮಕ್ಕೆ ರಾಜಾ ರಾಯದುರ್ಲಭನು. ಇವರು ಇಂಗ್ಲೀಷರಿಗೂ ನವಾಬರಿಗೂ ಇಬ್ಬರಿಗೂ ಸ್ನೇಹವಾಗಿ ಇದ್ದು ಕಾಲಕಾಲಕ್ಕೆ ತಮ್ಮ ಕ್ಲಾಪ್ತವಾದ ಪೊಗದಿಯನ್ನು ಕೊಟ್ಟುಕೊಂಡು ನಿರಾತಂಕವಾಗಿದ್ದರು.

ರಾಣಿ ಭವಾನಿಯ ಅಪರ ವಯಸ್ಸನ್ನು ಈ ರೀತಿ ಶಾಂತವಾಗಿ ಕಳೆಯಿತು. ಅವಳು ಯೋಗ್ಯರಾದ ದಿವಾನರುಗಳನ್ನು ನೇಮಿಸಿ ರಾಜ್ಯಭಾರವನ್ನು ಬಹಳ ಸಮರ್ಥವಾಗಿಯೂ ವಿಚಕ್ಷಣೆಯಿಂದಲೂ ನಡೆಸುತ್ತಿದ್ದಳು. ಎಲ್ಲವೂ ಒಂದು ಸ್ತಿಮಿತಕ್ಕೆ ಬಂದಾಗ ಅವಳು ತನ್ನ ಬಂಧುಗಳೊಡನೆ ಒಬ್ಬ ಹುಡುಗನನ್ನು ಆರಿಸಿ ದತ್ತುಮಾಡಿಕೊಂಡು ಅವನಿಗೆ ರಾಜಕೀಯ ಶಿಕ್ಷಣವನ್ನು ಕೊಡಿಸಿದಳು. ಅವನು ವಯಸ್ಕನಾಗುತ್ತಲೂ ಅವನಿಗೆ ರಾಜ್ಯಭಾರವನ್ನು ವಹಿಸಿ ತಾನು ಗಂಗಾತೀರದಲ್ಲಿ ವಿರಕ್ತಿಯಿಂದ ಜಪತಪಾದಿಗಳಲ್ಲಿಯೂ ದಾನ ಧರ್ಮಗಳಲ್ಲಿಯೂ ನಿರತಳಾದಳು.

ರಾಣಿ ಭವಾನಿಯು ಈ ಕಾಲದಲ್ಲಿ ಮೂರ್ಷಿದಾಬಾದಿಗೆ ಕೆಲವು ಮೈಲಿಗಳು ಮೇಲುಗಡೆ ಗಂಗಾನದಿಯ ಅತ್ತ ಕಡೆಯ ಪಾರ್ಶ್ವದಲ್ಲಿ ಒಂದು ಅರಮನೆಯನ್ನು ಕಟ್ಟಿಸಿ ಅದರಲ್ಲಿ ಯುಕ್ತವಾದ ಪರಿವಾರದೊಡನೆ ವಾಸಮಾಡುತ್ತಾ, ಅವಳ ವೈದ್ಯಾಶ್ಯನನ್ನು ಕಳೆಯುತ್ತಿದ್ದಳು. ದೇಶದ ನಾನಾಕಡೆಗಳಲ್ಲಿ ಅವಳ ದಾನಧರ್ಮಗಳು ಪ್ರಸರಿಸಿದವು. ಪ್ರತಿವರ್ಷವೂ ಸಂಸ್ಕೃತ ವಿದ್ಯಾ ಪ್ರಚಾರಕ್ಕಾಗಿ ವಿಶೇಷವಾಗಿ ಧನ ವ್ಯಯವನ್ನು ಮಾಡುತ್ತಲೂ ಸಾವಿರಾರು ಜನ ಬಡಬಗ್ಗರಿಗೆ ಅನ್ನದಾನವನ್ನು ಮಾಡುತ್ತಲೂ ಇದ್ದಳು. ದೇವಾಲಯಗಳೂ ಧರ್ಮಸತ್ರಗಳೂ ಅನೇಕಾನೇಕವಾಗಿ ಕಟ್ಟಲ್ಪಟ್ಟು ನೀರಿಲ್ಲದ ಕಡೆಗಳಲ್ಲಿ ಪ್ರಜೋಪಕಾರಾರ್ಥವಾಗಿ ನೂರಾರು ಕೆರೆಗಳು ಕಟ್ಟಲ್ಪಟ್ಟವು. ಕಾಶಿಯಲ್ಲಿ ಈಗಲೂ ಅನೇಕ ದೇವಾಲಯಗಳೂ ಸತ್ರಗಳೂ ಅವಳ ಹೆಸರಿನಲ್ಲಿರುವವು. ಪ್ರತಿವರ್ಷವೂ ೨೫ ಲಕ್ಷ ರೂಪಾಯಿಗಳಿಗೆ ಕಡಿಮೆಯಿಲ್ಲದೆ ಅವಳು ಧರ್ಮಕ್ಕಾಗಿ ವಿನಿಯೋಗಿಸುತ್ತಿದ್ದಳೆಂದು ಪ್ರತೀತಿ ಇದೆ.

ಹೀಗೆ ಅನೇಕ ವರ್ಷಗಳನ್ನು ಕಳೆದು ೧೭೯೦ ನೇ ಇಸವಿಯಲ್ಲಿ ಅವಳ ೭೩ನೆಯ ವರ್ಷದಲ್ಲಿ ಅವಳು ಈ ಲೋಕದಿಂದ ತೆರಳಿದಳು. ಅವಳ ರಾಜ್ಯವು ಅನಂತರ ಅವಳ ದತ್ತು ಮಗ ರಾಜಾ ರಾಮಕೃಷ್ಣನಿಗೆ ಬಂದು ಅವನು ತಪಸ್ವಿಯಾಗಿ ವಿರಕ್ತನಾಗಿದ್ದುದರಿಂದ ದಾನ ಧರ್ಮದಿಂದಲೂ ದುಂದುತನದಿಂದಲೂ ರಾಜ್ಯದ ಅನೇಕ ಭಾಗವು ಕೈಬಿಟ್ಟು ಅಲ್ಪಭಾಗ ಮಾತ್ರ ಉಳಿಯಿತಾದರೂ ಆ ಭಾಗವು ರಾಜಾ ರಾಮಕೃಷ್ಣನ ಸಂತತಿಯಲ್ಲಿ ಉಳಿದುಬಂದಿದೆ. ಈ ಪುರಾತನವಾದ ರಾಜ್ಯದ ಒಡೆಯನಿಗೆ ಈಚೆಗೆ ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರದವರು "ಮಹಾರಾಜ ಬಹದೂರ್" ಎಂಬ ಬಿರುದನ್ನು ಕೊಟ್ಟಿರುವರು.

ARISTOTLE AND GALILEO

The Leaning Tower of Pisa in Italy, which is quite famous for its deviation from the vertical line, was the scene of a unique, iconoclastic demonstration given by the great Italian scientist Galileo in 1500.

Galileo was at that time a lecturer in mathematics at the University of Pisa. He had conducted experiments and from these concluded that all falling objects were equally accelerated by the earth, so that all objects, irrespective of their weights, if dropped simultaneously from a height, would hit the ground simultaneously.

This Galilean conclusion ran counter to what the ancient Greek philosopher, Aristotle, had said in 600 B.C., namely that objects fell with their speeds proportional to their weights, so that the heavier a thing was the faster it fell. And people believed the Aristotelian dictum for it appeared too obvious. Did they not see a feather fall with a slow, zigzag motion, while a stone fell down quickly ? Did not the loosed leaves of a tree shook by a wind come down slowly, floating in air, while ripe fruit dropped down quickly with a thud ?

Moreover—and this is most important—Aristotle was one of the most influential philosophers the world has known. People believed implicitly whatever he said simply because he said them. And he did say a lot of things, covering both the biological and physical phenomena. His biological observations were mostly sound, while his physical observations were mostly wrong. But, paradoxically enough, it was the latter which exerted a profound influence on the centuries that followed, while the former were forgotten by the people and were actually rediscovered by relatively modern scientists.

The unquestioned sway, which Aristotle's physical philosophy had over the minds of the people was to a great extent due to the fact that the Church accepted this philosophy as it found it to be in agreement with its own concept of the universe, and, so opposition to Aristotle came to be regarded as sacrilege and heresy. Naturally, it required a great courage on the part of any person wishing to challenge the sacred inveterate theories of Aristotle.

Such a great courage was shown by Galileo when, in 1590, before a select gathering of eminent people of Pisa, he carried his demonstration by dropping simultaneously a 100-lb canon-ball and a ¼-lb musket bullet from the top of the Leaning Tower of Pisa. The Tower was eminently suitable for this purpose. It was tall enough for the weights to be dropped from a sufficient height and leaning enough for the weights to fall clear of the base.

The eager eyes of the spectators below widened with dismay as they saw both the objects hit the ground simultaneously ! Aristotle was proved wrong before their very eys !

" But Aristotle can never be wrong ! " they vehemently contended, and refused to accept the evidence of their own eyesight ".

Here of course, it must be said in fairness to the Aristotelians that, as Aristotle's teachings were a part of their religion, asking them to renounce any of Aristotle's pronouncements was in effect asking them to give up their religion itself: and it was too much to expect them to give up their religion because of one demonstration from Galileo. But they could have just kept silent without either agreeing or disagreeing with Galileo. This they did not do. They became positively hostile to Galileo for his audacity as they thought, in questioning the truth of the old philosophy, with the result that Galileo had ultimately to resign his lecturership at Pisa !

Galileo suffered, and the Aristotelians won, but the fact remained that this demonstration marked the beginning of the fall of Aristotle and the rise of a new scientific age.

X.

The Rationalist

The Geeta

More than any other book in the world, the Bhagavad-Geeta presents the philosophy of life in a nut-shell. No other poem anywhere in the world has got its loftiness or profundity, its grandeur or its simplicity.

It constitutes the message of wisdom or illumination imparted by Krishna, the Heavenborn, to Arjuna, the hesitant warrior, on the field of battle in the Mahabharata War. Its message has profound significance to every human being who comes into this world to fight the battle of life and has to find deliverance from it.

As is well known it is the Geeta which developed Mr. Mohandas Karamchand Gandhi, the young fighting Barrister of Cape Town, into Mahatma Gandhi, who made a giant effort to spiritualise politics in this country. Tolstoy and the Bible would only have made him a conscientious objector like Tolstoy, or a pacifist sufferer like Jesus Christ. It is the saturation of his mind by the Geeta that gave him the burning zeal of a pacifist reformer, as also the soul-force which stood out like a beacon-light for the world at large, which converted a piece of frail platinum wire into a flame of illuminating light!

Perhaps there is a reason for the Geeta finding so agreeable a soil in him. He was born in Gujarat, the land of Krishna, the Divine author of the Geeta. The soil and the blood were the same. Krishna was a peaceful warrior armed only with the Chakra. Gandhi was also a peaceful warrior armed with the Charka. Krishna went to Hastinavathy to induce Duryodhana to give a share to the Pandavas, and returned with empty hands. Gandhi went to the London Round Table Conference to secure the country for his friends, and returned empty-handed. As Krishna had his Arjuna, Gandhi had his Jawahar. What about Mr. Patel then, some body will ask. Mr. Patel, we think, represents Bheema, and not Arjuna. He still talks the language not of the Geeta but of the fisticuffs. By this time our readers will have guessed that Rajaji is of course Dharmaraja. And obviously Dr. Rajendra Prasad and Moulana Abdul Kalam Azad would have to be Nakula and Sahadeva. Then, naturally, Lord Mountbatten would stand for Duryodhana, and the Senior British Civilians for Duryodhana's brothers. We think, with that we may stop the comparison!

Pandit Nehru too is reported to have admitted recently his indebtedness to the Geeta. But he has just received the message, and the message has not yet sunk deep.

But Dharmaraya, alias His Excellency Rajaji, has something clear to say about the Geeta. He observes,

"Work without aiming at personal profit, and with an eye only on the welfare of the community is the way of life taught in the Geeta. It lays equal emphasis on the dignity and sacredness of all work that falls to one's lot. Indeed, the Geeta lays down the Socialist doctrine in terms of religions, and treats work as worship if done in the right spirit."

"All schools of Vedanta and perhaps all religions lead to the same ethics. The Geeta sets out this way of life. It applies to all good men, whatever their religious denomination. The way of life [illegible]

is quite consistent with the modern world's requirements."

"According to the Geeta, the activities of the world must go on. It does not teach that salvation consists in retiring from work. We should look upon the tasks which appertain to us either by being specially entrusted with them or by reason of our place in society, as our duty to perform them with the diligence and the skill shown by people who work for selfish ends, but inwardly maintain a spirit of unselfishness and detachment. Yoga is the name given to that state of mind which enables a man to live a dedicated life while engaged in worldly affairs.

"It is easy to be attentive and live a laborious life when we are moved by selfishness. But what the Geeta wants is that we should be diligent and skilful although the good results are for society and not for our own advantage, and we should cultivate an unselfish and detached attitude even while we are engaged most busily in material activities."

"Just as Vedanta is most consistent with the awe and beauty of the universe more and more revealed by science, the way of life preached in the Geeta is most consistent with the progressive views of citizenship and the conditions for the welfare of the state."

"We have in the Geeta a teaching which can serve as the spiritual and cultural foundation for a just economy of life. Vedantic thought is the root of Indian culture. This root is still living. The sources are not at all decayed. The lives of the rich and the poor, of the leisurely classes as well as the peasants and labourers, of Hindus as well as of people belonging to other religions living in India are all responsive to the philosophy of the Geeta. The fragrance of Vedanta appeals to all people in India, illiterate as well as the learned."

(To be continued.)

THE "RATIONALIST"

The All-India Sanskrit Rashtra-bhasha Sammelan held a meeting at the Sashtra-dharma Prachara Sabha Pandal, during Kumbha Mela at Prayag on 19-1-1969, under the Presidentship of Justice Shivanath Katju. The Northern India Patrika, in the course of its report of the proceedings says,

"Prof. S. K. Sengupta said that Sanskrit was not only the most scientific of all languages but it was also the language of science. No language was more suitable than Sanskrit to be the ideal container of the most advanced scientific progress. Today we take our hats off in honour of the Astronauts who have safely returned from the Moon after an unprecedented space flight. But have we ever cared to know that Sanskrit has had a book called 'Bharadwaj Samhita' written thousands of years ago which gives us the details—diagrams, formulae and calculations—for manufacturing aeroplanes—areroplanes of a much better quality and swifter speed than those we call marvels of modern times? He said not only had he seen the book, but also very recently a chapter of the book was reproduced in the "Rationalist" of Mysore. Similarly we find in the oldest literature of the world,—that is, Rigveda—velocity of light has been defined in a sloka of two lines—

योजनानां सहस्रे द्वे द्वे शते च योजने ।
एकेन निमिषार्धेन क्रममाणो नमोऽस्तु ते ॥

which when calculated come up to 187000 miles per second. And again re: Medicine, Charaka and Sushruta even today remains unrivalled and were they not written in Sanskrit in ages long gone by? So also in Physics and Chemistry, in Astronomy and Astrology, in Mathematics and Philosophy it has an inexhaustive lore,

the variety and richness of which has been bewildering and staggering. As such has not Sanskrit the best claim to be the national language of India in these days of science? Again any zonal language selected to be our Rashtra-bhasha must have a seed of dissention and disintegration. But Sanskrit which belongs to no zone but is of all zones, must serve our purpose best."

CHESS

Many people believe that chess is the most interesting and challenging of indoor games. For many centuries this game has, we are told, been the favourite pastime of kings who played it seriously for they believed that it sharpened their royal wits, helped them to develop intellectual power, and accustomed them to deal with complex issues.

Many Nawabs and other gentlemen of leisure a couple of centuries ago spent most of their waking hours playing chess. Their greatest battles, it would seem, were planned and executed on the chess board!

Akbar, the great Mughal emperor of the sixteenth century had, in the palace in his city of Fatehpur Sikri (some 25 miles from Agra), a hall which was really a giant chess board. Here, seated high up in right royal style. Akbar played chess using colourfully clad men and women who were the bishops, knights, kings, queens, rocks, and pawns and they each moved at his royal word and command!

The game is believed to have originated in our country where it soon became the pastime of kings and nobility. The name 'chess" is derived from the Persian "shas" or king, for in the game, two persons with sixteen pieces on each side of the chess board try, by alternate moves, to checkmate each others' kings. Chess as we know it now, is descended from the game "chetu-ranga" first played in India.

From India, the land of its origin, the game spread rapidly to Persia, and the first that we hear of it there is in the late sixth and early seventh centuries A.D. Perhaps the Moors brought it into Europe. At any rate it reached Britain around 1250 A.D., and was being widely played in Western Europe by about the end of that century, the thirteenth.

The first chess tournament took place between Spanish and Italian players in 1562. The first international chess tournament was held at London in 1851. Since that date several countries have won championships. Since 1943, however, the Russians have been the most outstanding players of the game in international terms. Russia has produced some of the best players of the game. There are over 2,500,000 active players there.

Persian scholars have an interesting tale to tell about the origin of chess in India. It seems the game was imagined and invented by an Indian, Sissa, son of Dahir, for the amusement and pleasure of his king, Shihram. Sissa was a man with a brain as intriguing as the game he invented, as you will see from the story that follows.

Sissa's royal master enjoyed chess so much that he asked all his people to take up the game in order to sharpen their wits. The King then sent for Sissa and declared that he could request anything he wanted as a reward. Generally such a royal offer would bring forward requests for riches and land, name and fame. But Sissa the clever inventor had a seemingly strange and simple request which the King felt was too small a reward for him to bestow. He however agreed when Sissa insisted that it was the only thing he really wanted.

(To be continued.)

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

THE MISSIONARY MENACE

An old story.

(S. S. Iyer,, Advocate, Madras)

In his letter to the Hindu dated 23-3-1953 the Catholic Archbishop of Madras has protested against the remarks of Dr. Katju disapproving the proselytising activities of alien Christian Missions in India. But Dr. Katju has only followed in the footsteps of Mahatma Gandhi, who had declared :

"If I had power and could legislate, I should certainly stop all proselytising. I strongly resent these overtures to utterly ignorant men."

What is the object of Christian missionary effort in India ? In the words of Mahatmaji :

"It is to uproot Hinduism from the very foundation and replace it by another faith."

He further declared :

"In my humble opinion, much of what passes as Christianity is a negation of the Sermon on the Mount. I am speaking of the Christian belief of Christianity as it is understood in the West."

The Mahatma was quite alive to the disruptive influence of proselytising missions He was asked what would happen if there is an increase in the process of multiplying Christians ? His answer was: "If there is an appreciable increase, there would be blood feuds more savage than the feuds we have in Bombay. You would set up father against son, and son against father, and you would find texts in the Bible to support your action!" He gives an example of Missionary methods in India :

"Only the other day, a Missionary descended on a famine area with money in his pocket, distributed it amongst the famine-stricken, converted them to his fold, took charge of their temple and demolished it! This is outrageous." Without vilification of Hinduism, no Hindu could be induced to change his religion. The Mahatma says "Think of the caricature of Hinduism which one finds in so many publications of the Christian Literature Society. There is nothing but vilification of Hinduism in those books.' He told Dr. Mott that "there is not even recognition of the danger of taking undue advantage of peoples' disabilities." He told him further, "I think that you cannot serve God and Mammon both, and my fear is that Mammon has been sent to serve India and God has remained behind."

The Bible along with the bayonet has been a weapon of British imperialism to perpetuate our slavery and to undermine our self-respect. One cannot be allowed to continue to do us harm after the other is withdrawn. The number of European Missionaries in India has almost doubled since the withdrawal of the British. Why are they here ? "To save your souls and mine," they say, but none can believe them, when half of Europe still remains pagan. Why does not the alien Christian Missionary try to save the souls of his wife, brothers and sisters of Europe instead of the souls of the coloured people ? No alien should be allowed to fish in the troubled waters of India.

The rights declared in the Indian Constitution can be claimed only by the citizens of India, and not by aliens, who have no right of entry or of propaganda. No Government will permit aliens to control the thoughts of its citizens. What is the basis of Fascism ? It is belief in the infallibility of a single human being. Pope in whom every Catholic has to believe, is the source and inspiration and fountainhead of all Fascists, and the greatest of the dictators. How can our national Government agree to promote his influence and the spread of his power in this country ?

Our Government is a secular Government, whose cardinal principle is respect for all religious including Hinduism. Without vilification of Hinduism there can be no proselytisation. A man will not give up his ancestral faith unless it is painted as false. But our secular Government will not and cannot tolerate such vilification. And so cannot permit proselytisation which can only be a sequel to such vilification. Proselytism is based on religious intolerance, and is opposed to the cardinal principles on which the Indian Constitution is based. If Hindus organise counter propaganda. which they are entitled to do, conflict will be inevitable, and there will be conflict and violence and bloodshed in every village.

The right to proselytise is nowhere granted in the Indian Constitution. Every citizen (but not an alien) is free in India to follow his religion and express and propagate his religious views. An Indian Christian can carry on Christian propaganda with his own resources. But if he accepts foreign money for that purpose, he will be acting as a tool of aliens, for he who pays the piper will call the tune. Any person may hold any view about God and the Unknowable. A man's view of God and the destiny of man and view about the origin and end of the universe constitute his religion. And some Hindus may adopt the Christian view on these matters. The Christian view of God and salvation may be preached but to enrole a Hindu as a member of an international organisation like the Catholic Church (which is entirely different from the Christian religion) involving separation from and antagonism to the society in which he is born and implicit obedience to foreigners in fundamental matters, and change of personal laws is not religious propaganda but anti-national aggression of the most subtle type on behalf of an alien power which seeks to establish a hold over the souls and minds of Indian citizens and which will be used for purposes with which the nation may have no concern.

(To be continued.)

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I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

G. R. Josyer,
Publisher.

Dated 3-3-1969.

The Rationalist

The Geeta

Our scholars, even those knighted, are still so benighted that they cannot say whether the Mahabharata is a historic record, or an imaginative poem. Even the Bhandarkar Institute of Poona is spending years over the varying texts of the poem, and not in deciding whether its personnel were our de facto ancestors, and its events actual occurrences in time and place.

European critics glibly compare it to Homer's and Virgil's Iliad and Aeneid. It is like comparing a jewelled crown of rich workmanship to a pith hat!

But whether it is a simple poem or memorable history, the conception of the Geeta is astonishing in its uniqueness.

It is not like Moses's Sermon on the Mount. It is not like Buddha's illumination underneath the Bodhi Tree. It is not like Mahammad's seeing light from the cave in Mount Hara.

Spiritual truth is imparted and received usually in peaceful solitudes. But here the abstruse philosophy of the Geeta is imparted by Krishna to Arjuna on the field of battle, when two armies are arrayed for a fight! Why? A modern newspaper critic would have cudgelled Vyasa for his apparently grotesque conception. But Vyasa could have thrown the responsibility on Krishna, and said that Krishna did so, and that he was only reporting him. Then why did Krishna choose the battle-field for giving enlightenment to Arjuna? Was that a post, graduate academy, or adult education centre? Krishna could have well taught Arjuna these truths at Dwaraka when Arjuna posing as a Sanyasi was seeking to make love to Subhadra. He could have done so in Hastinavathy, or in Khandava Vana, and in many another place in which he and Arjuna consorted. But, after full preparations two armies are assembled for battle and are standing as though posing for a photograph; then Arjuna, the hero of the show, and warrior of warriors, is touched by stage fright. And then Krishna coolly lays by the reins, and elaborately lectures him! And during all that time the enemy, Duryodhana and his hosts, should be assumed to have waited staring on, wondering what devilry Krishna was up to, or like a Test Captain waiting for the toss up by the Umpire!

However the "Rationalist" does not seek to decry Vyasa or Krishna on that account. That were presumption unparalleled.

The value of the Geeta is inherent in itself apart from its time or place. It contains, within its short span, like a hard-shelled cocoanut, a photostatic picture of the truths of life and death, useful for all men who love a higher life, not content with the insecurity of their secularity.

Instead of beating about the bush, we had better describe it in the words of Srijut Jayadayal Goendka in his able introduction in the Geeta Annual before us:

"The Gita is a bottomless sea containing endless strata of meaning. Just as a diver diving deep into the sea lays his hands on precious gems, even so, diving deeper and deeper into the secrets of the Gita, the seeker goes on descovering ever new piles of extraordinary gems of ideas. But the king of birds, Garuda, as well as the tiny mosquito both take their flight in the air, each according to his or its capacity. In

the same way each and every student of the Gita makes something out of it according to his or her comprehension.

Therefore, careful enquiry on the subject reveals that the primary aim of the Gita is to lead the Jiva, merged in the ocean of worldly existence due to ignorance coming down from eternity, to the realization of God; and with this object in view the Gita prescribes means by adopting which man can realize God even while scrupulously performing his worldly duties. This wonderful art of applying the spiritual truths in practical life has been revealed in the Gita, which prescribes two paths for God-Realization, to suit the nature and qualification of the practicient. These two paths are – (1) the Path of Knowledge or Sankhya-yoga, and (2) the Path of Yoga or Karma-yoga (III. 3).

Here it may be pointed out that almost all the scriptures have mentioned three principal ways to God-Realization—(1) Action, (2) Worship and (3) Knowledge. How does the Gita, then, speak of only two Paths? Does it not recognize the cult of Devotion? Many students of the Gita, however, understand its teachings as laying particular emphasis on Devotion, and the Lord too has brought out the special glory of Devotion in clearest terms here and there (VI. 47), and declared His realization as easy of attainment through Devotion (VIII. 14). Our reply to this question is that cult of 'Upasana' or Worship dealt with in the scriptures along with those of Action and Knowledge is covered by the two Paths mentioned above. When a man worships God recognizing Him as one with him, such worship falls under Sankhya-nishtha or the Path of Knowledge; and when it is carried on in terms of diversity, it is comprised in Yoganishtha or the Path of Action. This constitutes the main difference between Sankhyanishtha and Yoga-nishtha. Similarly, verse 24 of Chapter XIII speaks of God-Realization through the practice of meditation alone; but there too it should be understood that meditation which is practised in terms of identity with God falls under Sankhyanishtha, while that which is practised in terms of diversity is comprised in Yoganishtha. The popular belief that Devotion is a principal means to God-Realization according to the Gita is also correct. Devotion has been accorded a very high place in the Gita, and definite instructions have been given to Arjuna at several places to cultivate Devotion (II. 34; PII. 8; PVIII, 57, 65, 66). Nevertheless, the Gita upholds only two Paths. According to it, Devotion forms part of the discipline of Yoga. And, in as much as Devotion involves activity, the above view upheld by the Gita cannot be pronounced to be altegether opposed to reason."

(To be continued)

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(Continued from last issue.)

"All I desire", said Sissa. "is grains of wheat. Let one grain of wheat be placed in the first square of the chess board, two in the second, four in the third, eight in the fourth, and so on until the last square, placing in each one double the number contained in the preceeding square. When the last square, the sixty fourth, has been accounted for, give me whatever the total quantity of wheat may be. This, O royal master, is all I ask."

The King, still feeling that it was too small and ordinary a request for his brilliant inventor to make, sent for the chiefs in charge of the granaries. He ordered that the wheat be given at once to Sissa.

The chiefs went ahead with their work. But when they calculated the amount of wheat, they were shocked by the result they obtained. They went back to the King and respectfully reported that the granaries did not contain as much wheat as was required!

The King refused to believe it. He demanded Verification. The chiefs, by multiplication and calculation, proved to him beyond doubt that all the wheat in the world would not be enough to make up the total amount required when the sixty fourth and last square was reached! These showed him that by the time the sixteenth square was reached the games would fill a pint measure (we hope the pint measure then was the same as it is now!) This would get doubled in the seventeenth square, become four pints in the eighteenth, eight in the nineteenth and so on progressively.

The King was struck with admiration for Sissa who, while appearing to make a very simple request, had actually asked for the impossible—more wheat than could be found in all the world!

"Your request", said the King to Sissa, "following your invention of the finest game that men may play and study proves what a brilliant talented man you are. You have indeed shed luster on my reign."

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ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

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ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
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RS. 15—

THE MISSIONARY MENACE

An old story.

(S. S. Iyer., Advocate, Madras.)

(Continued from last issue.)

The Catholic Archbishop of Madras is disturbed by the declaration of Dr. Katju and appeals to the virtue of tolerance which according to him is a Hindu characteristic. Tolerance will not warrant Hindus in looking on with indifference any longer on attacks on their religion and enticement of the poor and helpless from their ancestral fold. Only if Hinduism is defended and preserved, can religious toleration survive in this country and in the world.

Regarding the virtue of tolerance for which the Archbishop pleads, what is the attitude of the Catholic Church? Harpers Magazine of America, November 1949, says as follows:

"Does not the Church teach that once Catholics have gained control of the State, they must abolish the civil liberties of those outside the fold? The pronouncements of Pope Leo XIII make it necessary to hold that the rights of dissenters were not recognised in principle by the Catholic Church, It made Catholics first cousins of the Communists, prone to claim democratic privileges until strong enough to deny them to others."

In Franco's Spain, even Protestant Christians are not tolerated. Swami Sivananda, a solitary Hindu Missionary, who was on a lecture tour of Canada, was asked to discontinue his teachings and asked to leave Canada before the expiry of his permit. In Goa Hindus were said to have been burned who refused to embrace Christianity. To tolerate the intolerant is to encourage intolerance. It is a well known fact that Bishops control the votes of Catholic Christians. Edward Garrett, I. C. S, in his book on Mussolini, states:

"It is the double loyalty of the Catholic members of the British Cabinet which was responsible for converting the Mediterranean into an Italian lake, and enabling Mussolini to threaten the British Empire."

How many Catholics of Madras were prepared to demand the withdrawal of the Portuguese who are fellow Catholics from Goa? No Catholic has so far been elected as the President of the United States of America, because Americans say that they cannot entrust the fate of 130 millions into the hands of a man with double loyalty, one to the Pope and one to his country. None can forget the fact that the Pope personally blessed and consecrated the flag of the Italian army that invaded Christian Ethiopia.

Proselytism should be banned by law in India as in Greece. And for this purpose, the Greek law on the subject should be adopted. It forbids proselytism which it defines as:

"Any attempt by force or illicit means or promises of financial or other aid, or by fraudulent means and promises, or by moral or material assistance, or by taking advantage of any person's inexperience or confidence, or by exploiting any person's necessity or mental weakness or thoughtlessness, or in general any attempt or effort whether successful or not directly or indirectly to penetrate into the religious conscience of persons whether of age or under age, of faith for the purpose of consciously altering the religious conscience or faith so as to agree with the idea or conviction of the proselytising party.."

The Archbishop who presumably believes in the Gita quotes the following from it:

"In whatever form you worship me, that form I shall approve." So the Lord who is the common Lord of Christians and Hindus will approve of the Hindu form in which Hindus worship, and there is no necessity to change the Hindu form into the Christian form, at the cost of so much labour, struggle, passion, pain, peril and dissension. The change is attempted not to please God who approves all forms of sincere worship but to satisfy the ambition of people who wish to dominate the world!

Lu Ting Ti, Vice Chairman, Education Committee, Government of China, recently declared that, "Anglo-U. S. imperialists had attempted to use religion as a vehicle of world aggression. The people's Government must examine the relations of the Chinese Christian organisations, precisely because it is not a question of religious belief but a political question."

The Government of this country cannot do less for the protection of the people from this menace than the Government of China, especially in view of the fact that 30,000 Hindus are converted every month to Christianity throughout India by methods that should be disapproved by every decent and fair-minded man, and with the help of European and American money power. Our national Government cannot connive at or promote or tolerate this anti-national aggression."

* * *

But our national Government bosses are too preoccupied with taxation and expenditure, to guard against treasonable activities of alien infiltrators! Ed.

LENIN

by Nadashka Krupskaya

He was not weak, but not particularly strong either. He never did manual work.

He did not tire very quickly during walks. He was always on the move. He liked walking. At home he always paced the room, swiftly, from one corner to another, sometimes on tiptops, pondering over something. Why would he tiptoe? I believe that it was partly as not to disturb others; for instance, when we lived abroad in rented rooms, it was so that he would not disturb the landlord. But this was only one reason.

Another reason was possibly because this swift and noiseless tiptoeing lent itself to a greater degree of mental concentration.

He did not do any gymnastic exercises. He played Russian skittles, could swim, was a good skater, and was fond of cycling. While in exile he used to skate along the frozen river, near the bank. The Volga area where he lived doesn't boast many mushrooms. When I joined him in exile, we frequently went mushrooming in the forest. His eyesight was good, and when he got the knack of looking for and finding mushrooms, he did it with great gusto. He was a passionate mushroom picker and was fond of hunting. In general, he was extremely fond of strolling in the forest.

His favourite gesticulation and habitual movement was to swing the right hand forward and to the right while talking.

His movements were devoid of affectation, pretence, extravagance, showmanship or pomposity.

His facial and hand movements were always expressive. They became positively livelier during illness. He smiled frequently. The smile was a good one; it was never formal or malicious.

(*Continued on page 6.*)

The Rationalist

The Geeta

The knowledge of man, life, and the universe which the divine ancestors of Hinduism had evolved were incorporated in the Upanishads. And the Geeta is accepted by the most learned thinkers of recent ages as being the cream of the contents of Upanishads.

As expressed by one of them—

"The Upanishads are like kine, Krishna like the milkman, Arjuna is like a calf, the intelligent seeker after knowledge is the consumer, and Geeta is the sweet, delicious, nectarine milk!"

The three most famous Brahmin practical philosophers, Shankara, Ramanuja, and Madhva, have each written most learned, most thoughtful and most painstaking commentaries on the Geeta, to prove that the Upanishads preach and the Geeta upholds the theories of life, death, and after-life which they have propagated.

Shankara holds that the things around us, which we believe we see, are un-concrete, phenomenal, apparent, and unreal, like a bubble which bursts and leaves emptiness behind, or like street-butter which goes on boiling and boiling, and leaves nothing behind but a little dreg! That little dreg is the sole reality or God, abstract, noumenal, impersonal. And our salvation from food-shortage, cloth-shortage, inflated prices, and foolish, selfish, or wicked men in power, lies in boiling and boiling ourselves until we evaporate, and become one with God!

Ramanuja differs, and argues that we, the world, are real enough, that we owe existence to God, that we are one with God as in close embrace, and that salvation from the oppressive men and things around us comes, not from forgetting, denying, or slandering God, but by seeking to know Him, loving Him, worshipping Him, and surrendering ourselves to Him.

Madhva maintains that God exists and we exist, and that if we wish to save ourselves from human misery, we must repress our evil nature, and seek to know God by showing devotion, worship, prayer, and doing good deeds.

Shaivism is Vyshnavism with a different name. And Veerashaivism is vernacularisation of Shaivism. They are all one with regard to God, man, and the cure for human misery.

The Geeta is the bed-rock upon which they have based their philosophy, the cocoon out of which they have spun out their religious faiths.

In the annual number on the Geeta Srijut Jayadayal Goendka continues,

"Equanimity is the dominant note of the Gita. The test of God-Realization lies in the attainment of equanimity. In all the three paths of Knowledge, Action and Devotion, cultivation of equanimity has been declared as essential, even as part of the discipline to be followed; and equanimity has been pointed out as a distinguishing mark of those who have realized God through any of the three paths. Divorced from equanimity, even spiritual practice is deficient, much more Realization. He who lacks equanimity cannot be called a realized soul. The use of the compound word 'Samaduhkhasukham' (balanced in joy and sorrow) in II. 15 denotes that of those who tread the Path of Knowledge only he who is possessed of equanimity is eligible for immortality or

liberation. The latter half of II. 41, which declares Yoga to consist in equanimity—'समत्वं योग उच्यते' —enjoins the follower of the Path of Action to maintain his balance of mind while performing his duties. And in verse 20 of Chapter XII, the Lord expects even a practicent treading the Path of Devotion to practise equanimity. Even so equanimity finds a prominent place among the marks of a Gunaateeta or a realized Jnanayogi (XII. 21-23). Again, a realized Karmayogi has been declared as equipoised (VI. 7-9), and equanimity has also been included among the marks of a realized devotee (XII. 18-19)."

"In this way he who looks on all with the same eye, who, though entertaining the feelings of 'I' and 'mine' only in name in his dealings with the world, if even-minded toward all, who sees unity in the whole world,—such a man is possessed of equanimity and he alone is an advocate of equality in the real sense of the term."

"There is a world of difference between the cult of equanimity preached by the Gita and the doctrine of so-called equality preached by modern socialism. Modern socialism is antitheistic in its outlook, whereas the cult of equanimity preached by the Gita sees God everywhere and in everything. One uproots Religion, while the other upholds Religion at every step: one is violent in its conception, while the other establishes the principle of non-violence; one is based on self-interest, while the other has no room for selfishness. One, though abolishing all distinction in the matter of interdining and social intercourse etc., maintains disunion in spirit; while the other, though maintaining due discrimination in the matter of interdining and social intercourse according to the bounds prescribed in the Shastras, does not admit any disparity in spirit, and exhorts us to perceive the supreme Spirit as the same in all. The goal of one is mammon-worship, while that of the other is God-Realization. In one there is identification with one's party and disrespect for others; while in the other there is complete absence of pride, and respect for all which comes from a sense of the immanence of God. In one, there is emphasis on eternal behaviour, while in the other it is the spirit which matters; in one it is material happiness which is of primary importance, while in the other it is spiritual happiness that counts; in one there is want of tolerance for others' wealth and others' views, in the other there is equal respect for all; one is dominated by partiality and prejudice, while the other prescribes conduct which is free from partiality and prejudice."

(To be continued.)

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(Continued from page 3.)

My, how he could laugh! Till tears ran from his eyes. He would throw his head back when laughing heartily.

There was neither the so called polite smile nor forced laughter about him. Those things were always very natural.

He spoke rapidly. The shorthand writers found it difficult to get his speeches down correctly. Possibly, this was not so much because he spoke rapidly, but, firstly, because our shorthand writers at the time were poorly qualified, and secondly, the construction of his sentences was complex.

The "lef" collection has an article, whose authors studied the structure of Lenin's speech and arrived at the conclusion that it was Latin.

His voice was expressive, not monotonous. Particularly expressive also as regards the intonation were his Zwischenrufe. I can hear them now.

His manner of speaking was simple, neither pretentious nor with affectations. It didn't have any "natural artificiality", it wasn't like "the singing" type of French speech (for instance, the type used by Lunachorsky), nor was it like the dry, wooden monotony of the English Speech. The Russian mode of speaking stands in between these extremes: and this was exactly the case with Lenin – in between – a typical Russian mode of speaking. It was emotional, but not theatrical; not fanciful; naturally emotional. The intonations were not of the stereotyped cliche variety.

It was smooth and free-flowing. He picked his words and phrases easily, without having to search for them. It is also true that he always prepared his public speeches thoroughly, but it was the framework of his speech, not phrases that he worked on: he gave thought to the content and the ideas.

He always spoke passionately, whether it was a public speech or an ordinary conversation. When preparing for a public appearance, he would frequently pace the room (he was very emotional), whispering to himself the words of the speech, before putting it down in writing. While out for a stroll he would often walk quiet, so as not to distract him. Then he would begin to talk in detail of fundamental points, and greatly disliked being interrupted by questions. After debates or discussion on our way home, he would frequently become gloomy, untalkative and upset. I never asked him why, because I knew that he would tell everything himself later on.

There were frequent occasions during our strolls when some sudden remark showed that he was concentrating all his thoughts on something.

He wrote terribly swiftly, using abbreviations. The rapidity of his writing was extraordinary. He wrote much and eagerly. He always set down the idea and the plan of a speech before delivering it. While listening to a speaker, he would make notes of the latter's ideas and some of his phrases. These notes always pinpointed the essentials, never missing an important point.

His writing was clearer when he wrote about something (for instance, in his letters) that was of particular interest and attraction to him.

He never had to rewrite his manuscripts. There was very little blue-pencilling. There was no predomination of spoken or written language. To my mind both were well developed. He wrote and spoke equally easily and freely.

He took down statistical tables, figures and extracts with extraordinary precision and specific clarity – those notes were "models of penmanship". He liked copying them, and always took down the figures and the curves and charts, but never figurative charts (in the form of drawings).

He made ample use of statistical graphs. He would make graphs himself and did them very clearly.

He never drew pictures.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

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RS. 15—00

STAR-GAZING

Any eagle-eyed mororist on Hyderabad-Nagarjunasagar road notices a white metallic dome on one of the many humps of the Deccany granite rocky hillocks.

But for the metallic glitter, the tall and robust structure of rocks and cement below the dome, with sliding metallic doors for observation, would have been taken as one of the massive rocks, probably, one perched over another — a very common sight in this part of the country.

Within the shining dome is the adjustable 48-inch reflecting telescope of the Nizamiah Observatory, Osmania University, Hyderabad.

It is the largest instrument of its kind in South-East Asia. The nearest largest instruments being the 74-inch telescope in Helvan, Egypt, and the 34 inch telescope in Okayama, Japan.

It is the largest existing Baker-Corrector system in the world. The most noteworthy and unique feature of this telescope is its Baker-Corrector system which converts it into a large astrograph with a highly corrected wide field of 3·8 degrees.

In respect of wide field photographic capability, it is again one of the three largest telescopes of its kind in the world. The two others having similar and somewhat higher capacity are the 48-inch Schmidt telescope at Mt Palomer, U.S.A., with a 5.4 degree field and the 53-inch Schmidt at Tautenburg, East Germany, with a 4.7 degree field. This system is extremely useful for the accurate measurement of the positions and motions of stars over side fields.

The telescope has been put into operation by a team of astronomers, engineers and technicians of the Nizamiah Observatory working in close co-operation with two representatives of the Owens-Illinois Focker Systems Division, U.S.A., which designed and manufactured the telescope.

The large 48-inch diameter aluminised primary mirror, the heart of the telescope, was attached to the telescope tube on December 5 last. After other optical parts and various electrical and electronic drive units and controls were incorporated, the telescope was commissioned on December 21, 1968.

The entire observatory will be formally inaugurated either by President Zakir Hussain or by Prime Minister Indira Gandhi later this month.

Astronomy is not a new subject to India. But, in spite of its great heritage of important works on ancient astronomy and mathematics written by eminent scholars like Aryabhatta and Bhaskara and observatories constructed by Jaisingh at Delhi and Ujjain, optical astronomy with large reflectors and instrumental techniques is still in its infancy in this country.

To select a site for an observatory is not an easy task. Large number of clear nights in the year, moistureless weather smokeless skies and far away from building and other obstrucions are some of the factors that have to be taken into consideration.

Hyderabed has been selected for its dry climate which helps vision in locating and observing celestial objects. According to observatory experts, about 200 nights including 100 "very good nights" are available per year for observation in this part of the country. To avoid smoke and tall structures of factories and houses, the location has to be far away from the city.

The old Nizamiah Observatory at Begumpet, once on the outskrits of city but now almost in its heart, suffers

to the sudden and enormous increase in the number of houses and other big structures all around in the area, and pollution of the atmosphere by the smoking chimnies, which are incidentally a sign of increasing industrial activities. The scattered city light and industrial haze stand in the way of dark skies which alone are essential for all useful astronomical works.

In 1955 when the 43-inch telescope project was decided upon under the sponsorship of the University Grants Commission, site survey teems went in four directions around the city, and after studying conditions for a number of months decided that it should be among the ranges of the present site Later more experts joined to pin-point the present spot on the basis of a number of technical advantages.

The present site is located at the end of a two-mile long serpantine road from Rangapur Village which itself is about three miles off from the Hyderabad-Nagarjunasagar road. The new observatory, named after the village, is about 38 miles south-east of Hyderabad.

The U.S. Government under the India wheat loan education programme, has contributed 2,30,000 dollars (Rs. 17,25,000) for the project to acquire the telescope. The University Grants Commission provided Rs. 2,80,000 under the Second Five-Year Plan and Rs. 13,30,000 under the Third Plan.

In the Fourth Plan Rs. 8,10,000 has been provided for the construction of necessary buildings, obtain research equipment and appoint research and technical staff.

The Andhra Government, on its part, provided 200-acre land free and contributed about Rs. 3,00,000 so far.

The telescope mounting is of the English equatorial type with the polar axis oriented exactly north-south on two massive concrete piers going down to bed rock. The entire telescope structure including the polar axis, primary mirror, telescope tube and counter weight, weighs about 10 tons.

The primary mirror made out of specially unnealed pyrex glass is 48-inches in diameter and 8 inches thick, and weighs about 1,200 pounds. It is figured to a parabolic shape with an accuracy over the entire airface of better than 1/5 of the wave length of green light, that is 1/400,000 of —an inch.

Three separate optical systems are provided which allow the telescope to be used at its Newtonian, Cassegrain and Coude foci with local ratios. f/4, f/15, f/30. giving equivalent focal lengths of 16, 60, and 120 feet respectively.

At the Casegrain focus, provision is made for attaching auxiliary equipment such as plate-holders, spectrographs, scanning spectrometers, photo electric photometers, etc.

In the Coude system, an entire 32 feet length from behind the focus would be converted into a very high dispersion spectrograph for studying spectra of celestial objects. For accuracy of measurements, the temperature in this room would be kept constant within a small fraction of a degree.

While in operation, the telescope has to be pointed towards a celestial object with great accuracy over the the entire observational period sometimes lasting for hours. This is achieved in this telescope by providing utmost accuracy in the machanical gear system of the polar axis, and with frequency control of its electrical power supply with an accuracy of one in one million.

After commissioning the observatory, its authorities propose to undertake several new programmes of lunar, planetary, stellar and galactic research. The new observatory is also expected to provide an opportunity to all Indian and foreign astronomers to carry out valuable research in the field of optical astronomy. R.P.R.

* * *

If the Telunganees permit. Ed.

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NEW YEARS!

A PEARL

"LA Perlgrina," the world's most storied pearl, was sold for Rs. 2,76,500 in New York last month after its authenticity was challenged by a former Spanish monarch.

The gem was auctioned to an anonymous buyer at the Park-Bernet galleries in a minute of bidding.

La Peregrina was discovered in the Pearl Islands off Panama in the early 16th century. Legend has it that it was given to Balboa by a Negro slave who was granted his freedom in return.

The Pearl, a fat, pear-shaped pendent about the size of a large grape, set against a foliable platinum mount with numerous diamonds, was given by Phillip II of Spain to his wife, Mary Tudor (known as "Bloody Mary" for her fierce persecution of English Protestants).

Subsequently it was passed on from monarch to monarch, some of whom posed with it in court paintings (some rendered by famed Spanish painter Diego Rodrigues Velasquez).

Finally, it was sold in 1848 by an impoverished Louis Bonaparte to the English Marquess of Albercorn, whose heirs recently sold it to an anonymous American. The American put the pearl up for sale last month.

On the eve of the sale, a representative of Victoria-Eugenie, former Queen of Spain claimed from Lausanne, Switzerland, that La Peregrina was actually in her possession.

Anxious Park-Bernet officials promptly sent a denial, saying they had "confirmed the autheticity of this jewel to our complete satisfaction." They cited an authoritative work on Europe's crown jewels by Lord Twining, who, they said," "categorically accepts this pearl .... as La Peregrina."

The winning bid had been authorised in absentia, according to Ward Landrigan, head of Parke-Bernet's jewellery department. Landrigan was doing the bidding for the eventual purchaser, who, he said, would have gone at least as high as Rs. 3,77,000 if the need arose. The prince had hoped to buy the pearl for Queen Victoria-Eugenie to settle the controversy.

Parke-Bernet officials said they were not discouraged by the actual price, which fell within their original estimates. They said the eleventh-hour challenge probably stimulated rather than retarded interest in the jewel.

But one importer of jewellery disparaged La Perigrina saying oriental pearls had little commercial value these days. The importer, Maurice Shire, said oriental or natural pearls, went into decline with the advent of cultured, or man-induced pearls.

"Today, I wouldn't give 8,000 dollars (Rs. 60,000) for it," he said. X.

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To

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Internl Academy of Sanskrit Research,
100 Feet Road, Mysore, India.

Malmo, Sweden.
20-2-69.

Dear Mr. Josyer,

The reason that I write to you is that I do not know any organisation in Sweden **which has to do with** Sanskrit. I am very interested in Sanskrit, and **I would be glad if you could wri e and** tell me how to learn it. Don't you have any school-books, **how to learn and translate** Sanskrit, and to write them myself. Are there lexicans from Sanskrit to English or Germany? Have you any knew translations from Sanskrit? Could you send **something** to me and I pay you when it reach me. I hope I don't take your time too much, **and I hope** you write to me.

Many wishes. Yours etc.
Peter Bernin.

* * *

It is curious that while there are many institutions and Sanskritist, pretending to **serve Sanskrit,** fattening with Government funds, and basking in Government's favours, **our modest, unaided,** unrecognised effort has made its existance felt and become **known in such far off places** as Sweden, Denmark, Hamburg, Los Angelos, Chicago, Mexico, **and Brazil!**

It shows that, thanks to God, our efforts for Sanskrit, **are not in vain.**

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

PLANT SECRETS

Mescalin and LSD are the active principles of plants whose hallucinogenic properties were first discovered by primitive peoples.

Many other such plants exist and many more remain to be discovered, according to Dr. Richard E. Schultes, curator of the Harward Botanical Museum, who made a worldwide survey of hallucinogenic plant drugs.

But the primitive peoples of the world are fast disappearing, and their knowledge of plant properties is likely to die with them.

Most hallucinogenic drugs belong to the group of chemicals known as alkaloids, which are produced by at least 5,000 species of plants. It is surprising that not more than 60 of these have hallucinogenic properties, and even harder to explain why most of the hallucinogens are found in the New World.

As far as social use is concerned, almost all the tribes to whom hallucinogens are known have made them the basis of ritual practices or even religions.

The fly agaric fungus yields one of the most potent and anciently used hallucinogens, inducing a slight trembling followed by illusions. At least until recently the fungus was used by several tribes in Siberia and is now thought to be identical with the sacred plant used by the Aryans and celebrated in the Vedic hymns.

Many primitive people have discovered that the active principles of the fly agaric are excreted unaltered in the urine and can be reimbibed when the subject feels his intoxication waning.

Archæological "mushroom stones" indicate that a mushroom cult flourished in Guatemala 3,500 years ago although here, as among nine present-day tribes in Mexico the plant was not fly agaric, but one of the group of fungi that contain psylocybin as their active narcotic.

Cannabis also has a venerable antiquity, being reported by the Chinese 3,500 years ago and used as incense by the Assyrians. The plant, probably native to central Asia, was one of the earliest to be cultivated by man and was bred sometimes as a source of fibre and sometimes to improve its narcotic potency.

Considerable religious significance was imputed to it in India: the ancient Atharva-Veda refers to cannabis as the "liberator of sin" and "heavenly guide," and it is still used in temples as a sacred plant.

In north-west Brazil and Columbia, there are several tribes who prepare a hallucinogenic snuff from the bark resin of Virola trees. Some people allow only the shaman or witch doctor to use the snuff, although among the Waika all the men take it for pleasure and during cannibalistic ceremonies.

The snuff produces numbness, twitching of the face and hallucinations followed by a deep sleep. Related to the Virola tree is the common nutmeg, occasionally used as a hallucinogen in Europe and the United States.

The plant family known as the Solanaceae has provided several hallucinogens, of which the extremely toxic Datura species is used in Asia, Africa, and South America. Usually the seeds are ground up and made into a drink which is so powerful that the partaker must be physically restrained while under its influence. Shamans in South America interpret the hallucinations produced by the drug to diagnose disease, discover thieves and prophesy the future. Jivaro give the seeds to refractory children

so that during their visions the ancestral spirits may come to admonish them!

Dr. Schultes comments that it is surprising how many hallucinogens have been discovered by man when they are apparently so rare in nature. South American tribes however, who have exploited them most widely, are now being "acculturised" at a rapid pace, and not much time is left to study their knowledge of plant drugs before it is lost forever!

"GIVE AND TAKE"

"Flying over the Grand Canyon our plane hit some shaky air, I put down my paper and looked out. The wing was flapping like a seal before breakfast. In that wing tip there was an up-and-down waggle of at least a yard. I did not feel as bold as a lion!

After we got to New York—all right and on time—I mentioned that wobble to our pilot. "Oh, sure," he said. "That's built in on purpose. Matter of fact, what you saw was just a little flicker. Sometimes she really flaps, as much as six feet or more! All built in. Have to have elasticity, you see. If the wing was rigid, it could snap."

"Has to have some 'give' to it," I said.

"Yes," he went on, "some 'give' and also 'take'. On the drawing boards they have a fancy engineering name for it. They call it tolerance. That just means the amount you have to give or take under stress before you snap. If you're rigid, you see, something unexpected comes along and hits you hard, maybe across your grain, and you snap. That's not good."

So what they call "tolerance" in engineering turns out to be only "give and take." And it can be built in. Into the cold end of an aluminium wing, or into a human heart!" Y.

THE AFRICAN WAY

When an African trade union of railway workers called a strike, its members, new to this sort of action, ignored their union's decision and carried on with their work. The union leaders called in a witch doctor who proclaimed a curse on each and every locomotive. This was 100-per cent effective; no one went near a locomotive until, when the strike was settled, the witch doctor was called in again to lift the curse!

Herbert Hoover, who has always been a stickler for the truth, says that there was one occasion when his honesty was a mistake. He had a summer job as teamster with a geological survey crew, and one of the mules died. Mr. Hoover sat down and wrote a detailed report of the death. The mule, he said, was scratching his right ear with his left foot. The foot got caught in the harness around his neck, and he choked himself to death.

The authorities refused to believe the report and said that Hoover would have to pay 85 dollars, the value placed on the mule!

* * *

In India it would have been written off!

"THE RATIONALIST."

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The Rationalist

The Geeta

From what we have said so far our readers have been reminded of what they know already, that the "Bhagavad-Geeta" is most valuable as explaining the principles of life, and as laying down the principles of conduct. As we wrote three years ago reviewing the First volume of the *Geeta* Annual, "Krishna is roused by Arjuna's emotional exhibition at the zero hour, and pours into him the fundamental truths of Physics, Philosophy, Physiology, Social Science, Ethics, and Meta-physics, made into 18 chapters of the Geeta, like concentrated vitamin pills." It would seem that it is compressed into such Lilliputian shape, and composed with such matchless brevity, that the "common man" might get it by heart and dwell on it during work and pastime, so that his mind could be saturated with it and he could turn out a better man.

It is nothing strange. We have heard of Englishmen, military men at that, reciting and finding solace in poems in their marches. History speaks of General Wolfe, who led the British army against the French in Canada, reciting Gray's Elegy when climbing the heights of Quebec just before his death. Field Marshal Lord Wavel found companionship in poetry during his marches in the deserts of Egypt.

Therefore it should be no surprise if the Geeta was meant to be memorised by people in all walks of life and be made to influence their daily conduct.

Unfortunately Indians today are apt t speak of the Geeta in glowing terms with out seeking to understand it or practise it just as we find the "followers" of Mahatma Gandhi glibly asking their audiences t follow "Gandhian principles," while the themselves flagrantly violate those princi ples in every way. They despise and brow beat their followers, they hate their oppo nents, they use violence, they seek selfis gains at the cost of others, as exponents o Gandhian principles!

What is the good of having money in your hand-bag if you cannot use it for you needs? What is the good of having a road map by your side if you don't use it, and lose yourself on wrong roads? The Indian attitude to the Geeta is just like that. To praise it and yet make no attempt to know it, is to prove oneself a fool!

There are people who think that they gain much by religiously reading portions of it daily after ablutions. To read it without taking in its meaning, or to read it without understanding Sanskrit, can bring one no benefit, just as reciting the letters of the alphabet a hundred times can bring one no benefit.

An Irish Judge, when Barrister Curran was arguing a point of law before him, exclaimed, "If that is law, Mr. Curran, I will burn my law-books." "Better read them, my Lord," retorted Curran.

Lord Bacon says, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."

The Geeta is a book to be chewed and digested. It is then that, like a flower which has sucked the moisture of the over night rain, and in the morning blooms forth in its full magnificence, men come out at their best, great, benevolent, honest, just. Otherwise they remain worthless citizens, wicked councillors

The Sanskrit of the Geeta is pretty simple. Europeans have not found it difficult to learn Sanskrit enough to understand it. Indians should be able to learn it with greater ease.

"I recently met a lawyer who told me that during the past few years he had mastered three foreign languages without taking a lesson. 'As I walked along the street,' he said, 'I conned verbs and recited vocabulary. When I rode in trolleys and buses, I didn't look dully at the advertisements. I translated them. I read my text-books while I ate, while I waited for clients, whenever I found a few empty seconds," says a Rotarian.

Therefore learning enough Sanskrit to read the Geeta cannot be difficult: and then with an English and a vernacular translation, with one's own intelligence, and a receptive mind, one can, like a house electrified, make oneself a better man, whatever one's earthly status may be, be one an Ambassador, a Prime Minister, or a Crossing-sweeper!

"In the eyes of the Geeta, ordinary pursuits such as fighting, trade, agriculture, and menial service, done in a disinterested spirit, are superior to noble acts like sacrifice, charity, penance, worship, public service etc., done with an interested motive, in as much as the former are conducive to Liberation, which depends primarily on the spirit of the sacrificer;" say the worthy Editors of the Geeta Annual before us.

We thank them for their praise-worthy contribution, and for giving us an opportunity to pay our and our readers' tribute to the 'Crown-jewel of ancient Indian culture'!

Editor.

THE BUDGET

Addressing a public meeting under the auspices of the Forum of Free enterprise, Mr. N. A. Palkhiwala, economist and Director of Tata Group of companies, said that the Central Budget would not stimulate the economy and be the precursor of an economic boom as the first Budget of the Fourth Plan should have been.

He stated that the Budget was a "prisoner of the unapproachability of the agricultural sector, the inefficiency of the public sector, the irrepressibility of Central expenditure, and the indiscipline of State Governments."

On a total agricultural income of Rs. 14,500 crores, the total of agricultural income-tax collected by States was Rs. 11 crores, Rs. 109 crores being collected as land revenue! This fact should be borne in mind by the people who criticised the proposal to bring agricultural wealth within the scope of the Wealth Tax Act. Economic considerations and decisions should not be based on political factors, he observed.

He said that investments in the public sector totalled Rs. 3,500 crores, of which Rs. 3,200 crores were in 55 running concerns which showed a net loss of Rs. 35 crores! He was of the opinion that public money was being wasted because of inefficient administration.

"Indiscipline" of the States had been one main cause of excessive taxation on the urban population by the Centre.

As regards corporate tax, he said that out of 150 countries of the world, 143 did not exceed the rate of 50 per cent on corporate profits, taking distributed and undistributed profits together. He felt that the exemption of dividend income upto Rs. 1,000 was almost offset by the rise in income-tax in the income slabs between Rs. 10,000 and Rs. 20,000, and did not compare favourably with the exemption in Pakistan of dividend income upto Rs. 5,000.

CHIVALRY

"I was walking past the United Nation Building in New York one afternoon when I saw Eleanor Roosevelt coming down the steps. She crossed the pavement and was standing on the kerb when suddenly a car screeched to a stop and a distinguished-looking man jumped out. He hurried to her side, bowed, took her arm, and escorted her across the road. There he bowed again and returned to his car.

Mrs. Roosevelt stood where she was, until he was out of sight. Then she crossed back to the other side, where she soon caught a cab that was going in her direction! X.

MAKE-BELIEVE

In his youth sculptor Gutzon Borgium studied art in Paris. Like most students he had a hard time making ends meet. When winter came his studio was bitterly cold, but since he was unable to buy fuel he had to rely on his imagination to keep him warm.

He would place a lighted candle in the stove and cover the door with a strip of red glass. The rosy glow gave such an illusion of warmth that he was able to continue his work without too much discomfort!

MARK TWAIN

Mark Twain made no secret of the fact that he disliked braggarts. Once when someone was in the midst of a long boastful tale he interrupted with one of his own. "There was a fire in Hannibal one night," he said, "and old man Hankinson got caught in the fourth storey of the burning house. It looked like he was a goner because none of the ladders was long enough to reach him. Nobody could think of anything to do, except me. I snatched up a rope and flung the end of it up to old man Hankinson, yelling, 'Tie it round your waist!' He did as I told him—and I slowly pulled him down!"

March 12, 1969.
Lake Worth, Florida, U.S.A.

The Direcctor
International Academy of Sanskrit Investigation,
Mysa, India.

Dear Sir:

We are interested in a "Treatise on Aeronautics" written three thousand years ago. It is my understanding that this treatise has eight chapters with diagrams describing three types of aircraft, including apparatuses that could neither catch on fire nor break. This work also mentions thirty-one essential parts of these vehicles, and sixteen materials from which they are constructed, which absorb heat and light.

It would be deeply appreciated if you would help me procure a copy of the above Treatise on Aeronautics translated from the Sanskrit into English. Dr. Raymond Bernard of Fieldcrest Publishing co. Inc. of 210 Fifth Avenue, New York 10, N.Y. has mentioned this work in some of his writings.

It is my sincere hope that you may be able to help me in this matter. I look forward to hearing from you soon. Chro Maat.

Sincerely Yours,
Dr. Curtis J. McCall, Jr. B.S. D.C.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.S.E. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

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Member, Royal Society of Literature, Gt. Britain.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

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ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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ವೀಸುದ್ಯುವರಾಜರು:

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"I find the book to be a desirable addition to modern Kannada literature."

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ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾವ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆವೇಳೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯೆರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

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RS. 15—OC

KILLING SANSKRIT IS BOORISH

From Sriperumbudur near Madras Sri Ramanujacharya journeyed 2,000 miles to Kashmir for a study of the rare copy of Bodhayana's commentary on the Brahma Sutras, accompanied by his inseparable sishya, the brilliant "ekasandha-grahi," the Alwan of Kuram. Sri Sankaracharya, the earlier of our Vedantic regenerators, in his wisdom ordained that in the different seats he founded in our vast land the heads should be drawn, not from the locality, but from the opposite far corners! The arch-priest or Rawal in the northernmost Himalayan shrine of Badarikasramam is chosen from the learned Namboodri families of the extreme South, and a West Coast Gujarat Vaidik officiates in the East Coast Puri Sankara Mutt.

These yatras over thousands of miles could not have been feasible if language was a barrier. On the other hand, language was the bond. That language was Sanskrit! Hundred years after Sankara, we call it National Integration! True patriots would not neglect such a vital integrating force as the Sanskrit language which even to-day is readily available. It is very much a 'live' language. An unusually large number of texts in Sanskrit have survived through countless generations of zealous votaries who have preserved their very syllables and sounds, their very tones and accents. Few other classical languages can lay claim to that consistency and uniformity with which from the Himalayas to Kanya Kumari, the Rig and Yajur Vedas are rendered. The time and tonal precision of Sama Gana is incomparable, even as a discipline.

Is it for nothing that even in the Twentieth Century curricula of Western universities, proficiency in a classical language such as Greek, Latin, Arabic and Sanskrit is compulsory for higher studies? With its precision of definition, its dhatu (root) system, and the well-ordered inbuilt capacity of the unique proliferation which admits of the ready and easily understood coining of an infinity of derivatives, Sanskrit is indeed a perfectionist's near perfect dream!

Sanskrit manuscripts and palm leaf granthas are treasured with care in bibliotheques in Europe. I have felt thrilled to see them there during my European tours. Steadily foreign Sanskritists unearth eternal verities as well as scientific formulae from the study of Sanskrit. Sarpagandhi is but just one good example. An Ayurvedic drug control element for cancer is reported to be in the process of being distilled from ancient Sanskrit texts. Though it is by the religious, philosophical and metaphysical content that Sanskrit is widely known, one should not lose sight of the fact that it is at the same time the repository of treasures of great value in many other fields of knowledge.

The traditional number of such branches of arts and sciences was 64, and included Chemistry (Rasayana), Astronomy (Jyotisha), Ayurveda (Longevity that is, diseases and their treatment). Architecture, Engineering and Sculpture (Mana, Vastu and Silpa Sastras) and Music and dance (Sangita and Natya Sastras). In Higher Mathematics, the greatest heights were reached in Ganita Sastra. The concept of the place value, the decimal system, the very invention of "zero" and minus numbers, not to speak of the numeral signs themselves, the rule of three, algebraical equations and geometric theorems form the instructive and interesting contents of Sanskrit Sastras. In fact one of the Pytha-

gorean theorems is reputed to have its base from Apastamba's Sulba Sutra. It is also accepted that his "squaring the circle" is a remarkable achievement far ahead of his times. For accuracy of expression in the realm of abstract thought processes, as in epistemology, the full strength and the spread of the Sanskrit language is seen at its best. It has illuminated obscure corners of the mind.

The great Sri Vaishnavite Alwars composed and sang their Divyaprabamdams in Tamil. Sons of the soil, they imbibed deep the immortal amrita but passed on to their kith and kin the nectar after lovingly liquifying it into amudam. The Acharyas who established the Siddanta were bilingual adepts. To them Vedanta has two royal roads, Sanskrit and Tamil. "Ubhaya Vedanta," twice-blessed! They blazed a new trail in their works by a free flowing admixture of both Sanskrit and Tamil, the effective amalgam Manipravala. Their Tamil is nonetheless as rich and sonorous, as easy and mellifluous to the tongue and ear as pristine Sen-Tamil. The Nayanmars' ways were parallel, they too displaying a mastery of Sanskrit language idiom. There need never be any fear that the pursuit of Sanskrit will in any way or ever belittle the glory or endanger the primacy of Tamil and its classics, to teach his heritage.

Like all languages Sanskrit has its twin personality, one the highflown flowery scholastic "court-language" governed by elaborate grammar, and the other simple basic and easy to reach. The merit of Sanskrit lies in that its beauty is unaffected by simplicity. Nothing can be simpler than the Adikavya of Valmiki, but does it lack the command of grandeur? Similar and simpler forms evolved gradually. The Buddha, taking his teachings to the common folk, used Pali. Kalidasa makes his lesser characters speak in Prakrit. As time went on the numerous dialects and local languages developed out of the Father-tongue, Sanskrit.

The land south of the Vindhyas is no exception. The vocabularies of Telugu, Kannada and Malayalam abound in Sanskrit words. This intermingling enriches both the donor and the donee. As in Anthropology, so in linguistics, are there 100 per cent "pure" strains?

The idea behind the recasting of provincial borders on a linguistic basis was more political than cultural. As an undesirable byproduct, it has generated aggressive parochialism and allergy to other languages and their speakers, all this leading to tragic results. Such indeed is it that in the dust and haze of the misguided excitement Sanskrit is mistaken for Hindi. Only the script is common—Devanagari. Youngsters should teach themselves to distinguish one from the other. Then they might not apply their hasty tar-brushes to "Satyameva Jayate" "Yogakshamam Vahamyaham."

Shall we discard our ancient heritage, our priceless treasures, our unfailing means of national reintegration in an uninformed hurry? As one who had been in charge of Sanskrit Endowments and Charities, I have been feeling distressed at the gradual deterioration in the position of Sanskrit in the school curriculum. Time was when those of my generation studied Sanskrit as an alternative to the local languages. With the dawn of Independence and the coming in of Hindi, Sanskrit had to be put in with Hindi or the local language, a composite course. Then it was put on the elective list. In the recent two language formula, its study was abolished.

For the reasons set forth above a system of national education for this country should

(Continued on page 6.)

The Rationalist

THE ANDHRA STATE

[The following editorial which appeared on 19-12-1952 on the eve of its formation, should prove of interest in the light of what is happening today. Editer.]

The Andhra State seems at last to be coming into being. Vasishtha has given it his grudging benediction. Or perhaps it is not so. Mr. Nehru is a man who takes one step forward, and two steps backward. He takes long to come to decisions, and takes longer to carry them out. He has to be drawn forward with both hands, or pushed from behind by a stronger personality, a Gandhi, a Liaquat, a Shaik Abdullah, a Potty Sriramulu.

Linguistic states are as much a fundamental decision of the National Congress as any of the other things which Mr. Nehru seeks to push down the throat of the public in the name of the Congress. To a certain extent Linguistic States are not a bad idea. The Andhra area of the Madras Presidency is a fairly compact territory, and could easily have been bifurcated from the Tamil without this foolish delay of four years of smouldering hatred which will not cool in our time. But Mr. Nehru did not feel about Andhra as he feels about Kashmir. He thought he could quell it by ignoring it.

The Andhra is as gifted as any other part of India. Neither in natural wealth nor in human qualities, is it in any way deficient. There is no reason why its men should allow themselves to be contemned by Madras on one side and Delhi on the other. The States have been formed, not that any benefit might accrue to their public, but that the ruling party might taste the fruits of office and share in its spoils. That is what it is today, however much Mr. Nehru or any one else might deny it. The Tamil of Madras has not the vision nor understanding which would make him a tolerable administrator for the Andhra. The Tamil does not bear being ruled by an Andhra. When Prakasam was Chief Minister, there was no rest until he was ousted. And Mr. Rajagopalachari is not an endearing administrator, though he may have other merits of his own. Even Mr. Nehru himself withheld from him his support, even though he was the obvious choice for the First Presidentship of the Republic.

So Mr. Nehru cannot revile the Andhras if they wish to be rid of the Tamil Oligarchy.

There can be two views about linguistic States. Like coinage language is only a means of intercourse. It does not unify people. There is nothing common between the Karnatakas of Mangalore and those of Hubli. India is too big, too diffuse, too vulnerable, to think of all-compact, iron-curtain linguistic states. Even in the small one-language compact area of Travancore-Cochin, the State idea has proved a fiasco. Therefore the formation of 80,000 square mile linguistic states piecing together divergent bits would be an irrational and futile undertaking.

The more so, when a state administration does not mean just a supervision of public welfare, but sucking in all public resources and holding every kind of threat over every individual in the State!

India in the old days was famous for its 56 States or ಛಪ್ಪನ್ನಾರು Deshas, and they were each sovereign warring entities. It would not be wrong to divide the present India into some 60 administrative units, geographically,

culturally, or linguistically compact, guarding the general welfare of the community, and not interfering too much in its normal life, under a national Government not so far up in the north, but somewhere in the middle, guiding and overlooking the welfare of the nation with paternal foresight and wisdom.

But that seems far away! We are yet in the stage of mock-heroics and high jumping to catch the moon! It seems that Mr. Nehru recently called a friend and showed her his grandson masked like a monkey! He is showing the public at large Alnaschars and Midases masked like Napoleons, Bismarcks, Prince Itos, and George Washingtons. And we know that even Napoleons and Bismarcks left very little behind, that little being a doubtful name!

Editor.

EDUCATION

in Hungary.

The cost of public education is rapidly increasing everywhere in the world. This rise is particularly obvious in Hungary, partly because since an ever increasing number of people strive to achieve higher level of specific training, and because modern education requires costly instruments.

The research in connection with education economy began about 6-7 years ago. The Nstional Planning-Office studies the relations between economy and education mainly from two points of view: The training of workers and the planning of education. Studies at the Hungarian Academy of Sciences Institutes for political economy are focused on such questions as the social efiectiveness of education and their relation between qualification and individual income. Other institutes also carry on research on similar themes. For example, there are calculations to find out what are the average social and family expenses at the different school levels for one student to attain a given level of education and special qualification. These calculations take the following cost factors into consideration: the construction and maintanance of educational institutes and student homes; the total of their material expenditures and personal costs: extra benefits given to students; study expenses borne by the family; the loss incurred in the national, and in the personal income owing to continuation of studies.

The studies made by the Ministry of Finance and the Central Statistical Office have shown that in Hungary today, the training and education of each child up to the completion of eight years primary school cost 174,000 forints. Three years of vocational training cost an additional 57,000 forints; the cost of secondary school for four years are 161,000 forints, and of five years' university or college are 332,000 forints. So the "price" of a single university or college diploma, based on total costs, is 667,000 forints, or 55,000 dollars.

BOOKS RECEIVED

"ಪಾಂಚರಾತ್ರ ಆಗಮ"

"ಹಿಂದೂಗಳ ನಡವಳಿ"

The organizers of Hindu Dharma Prakashana, at Kasargod, Kerala, deserve to be commended for the good work they are doing in bringing out educative booklets on various aspects for the kannada reading public. The two booklets before us on "Pancharatra Agama" or Vishnu Temple Worship, and Hindu Code of Conduct, written by Sri Anantanarasimhiengar of Honganur, near Chumarajanagar bring out the main features in a popular form, and deserve to be widely read by the public at large. They are priced np. 50 to be within reach of all. Sri Anantanarasimhiengar deserves thanks for his consistent good work.

(Continued from page 3.)

provide a secure place for Sanskrit. Either by extending to Sanskrit the provisions available for secretarial and engineering courses or by allotting to Sanskrit the hours given to Arts and Crafts and Moral Instruction, the Government of Tamil Nadu can still provide for the study of Sanskrit, without altering its stand on the two-language formula. I hope, this appeal of the parents of Tamil Nadu who desire the study of Sanskrit will receive a favourable response from the authorities of this State, which has had a hoary tradition of hospitality and catholic outlook in respect of different languages and particularly Sanskrit.

C. Seshachalam
Madras.

SHIP BUILDING POLISH METHOD

The Gdynia shipyard's output will increase from 178,000 DWT at present, to 340,000 DWT by 1975, and the average of tonnage of the ship built there will go up from 12,000 DWT to 32,000 DWT respectively. It is proposed to build there vessels of 70,000-90,000 DWT, mainly oil tankers and coal carriers.

Such a considerable increase in output, as well as in the tonnage built, is due to the application of new technological methods. The Gdynia shipyard workers have mastered a novet method of building simaltaneously two halves of a ship, which in the final phase, are linked together in a dry dock!

The new Polish method will make it possible to increase the efficiency of the dock as the majority of assembling work will be done outside. This will also reduce considerably the time of ship's construction.

For the first time in the History Polish shipbuilding industry, the Gdynia shipyard workers will try this method of linking the two halves of a ship not in the dock but on the water. This operation will be carried out on a tanker of the capacity of 20,000 DWT.

The method worked out by a team of engineers from the Komuna Paryska shipyard in Gdynia and by Professor Jerzy Doerfler from the Gdansk Technical University, is great innovation in the world technology of shipbuilding! It essentially differs from the methods applied at present in Japanese and Dutch shipyards only. In individual phases of construction the Japanese and Dutch methods require the dock potential and use of cranes. The Polish completley eliminates these requirements. The whole process of linking together the two haves of a ship will be carried out outside the dock. The operation of linking both halves in the water will make it possible to increase the capacity of ships to 110,000 DWT.

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Sri Ramanuja painted by Raja Ravi Varma in 1904, at Mysore, the disciple pictured behind being G. Ramanuja Josyer at the age of 13.

SRI RAMANUJA

"पुण्याम्भोजविकासाय पापध्वान्तक्षयाय च ।
श्रीमानाविरभूद्भूमौ रामानुजदिवाकरः ॥"

"ಪುಣ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾನ್ತ ಕ್ಷಯಾಯಚ ।
ಶ್ರೀಮಾನಾವಿರಭೂದ್ಭೂಮೌ ರಾಮಾನುಜದಿವಾಕರಃ ॥"

"Sri Ramanuja came to Earth, like the Sun, to make the lotus of Virtue bloom, and the darkness of Sin disappear!"

Max Muller wrote, "We ought, therefore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouthpiece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., Absolute Monism, that of Ramanuja has been called Visishta Advaita, the doctrine of Unity with Attributets, or Monism with a difference i.e., inclusive of the material world."

* * *

Annie Besant wrote, "Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themselves to the teaching of the Higher Spiritual Truths, the Sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love."

* * *

Romesh Chandra Dutt wrote, "Ramanuja was the first of this glorious band of modern Hindu Reformers. He lived in Southern India in the eleventh century; he proclaimed the unity of God under the name of Vishnu; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries dedicated to the faith of Vishnu!"

* * *

Swami Vivekananda wrote, "Shankara with his great intellect had not, I am afraid, as great a heart; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them! He took up the ceremonies, the accretion that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people, who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah!"

The Rationalist

THE "BHAAGAVATA"

While the nations of Europe, British, French, German, Italian, Greek, Spanihs, and Russian, have got literatures in which they take pride, none of them has got that class of what may be called super-literature, or spiritualised literature, which deals with the Divine ordained Universe and the moral fabric of mankind, with exalting thoughts couched in enthralling language. Ramayana, Bhaarata, and Bhagavata are magnificent human compositions unequalled anywhere in the past, and unequallable at any time in the future. They are like diadems for the whole mass of literature of the two hemispheres. The Iliad and Odyssey compared with them are like a village church compared with the St. Peter's of Rome. Milton's "Paradise Lost" is like a garden plant compared with a thousand year old giant bodhi tree. While the Ramayana and Mahabhaarata are great in moral effect and literary excellence, the Bhagaavata presents a grandeur, loftiness and sublimity of composition which render it greater even than the other two great works. Compared with it any composition that any nation can boast of is like a B Class State compared with the Federal Government. While the old literatures of Europe, Greek and Latin, are at most 2300 years old, Sanskrit literature is ten thousand, or tens of thousands of years old. Its range and sweep and depth, compared with them is like the Atlantic compared with the Mediterranean. And in Sanskrit itself, the works of Poets like Kalidasa, Bhoja and Bhavabhuti compare with the Ramayana, Bhaarata and Bhagavata, as the Ooty hills compare with Tirupati's sacred mount. These three have been deemed for ages as being clothed with sanctity and sanctifying, and are held in veneration. Their names are uttered always with the prefix "Sreemat,"—venerable,—Sreemad-Ramayana, Sreeman-Mahabhaarata, Sreemad-Bhagavata. We do not speak of "Sreemat-Shakuntala."

"In navigating the sea of life other Puranas are like boats with which an able seaman may find it difficult to reach the farther shore owing to conflicting winds. But the Bhaagavata is a work, by merely listening to which one is enabled to cross the ocean of mundane misery. Who then that seeks salvation will refuse to seek its support?" asks an ancient sage.

In the famous Skannda Purana Bhagavata is thus described:

"The qualities of Bhagavata are the same as the qualities of God; Sat, Chit, and Ananda,—Virtue, Knowledge, and Bliss. Bhagavata dispels darkness from the mind, and instils knowledge of the world, knowledge of God, devotion, and the qualities resultant from the attainment of these."

"This work named Bhagavata, consisting of 18000 large-sized couplets, is the supreme benefactor of mankind caught between the crocodile jaws of Kali, the Evil Demon."

The biggest of European writers during the last 2500 years are Homer and Virgil, Shakespeare, Goethe, Moliere, Voltaire, Tolstoy, Bernard Shaw, and in America Emerson. None of these in their writings come anywhere near the "Bhagavata". They are like sparrows hovering over the tree-tops while the eagle floats aloft in the clouds whistling down from its eminence to the mankind grovelling below. The Rama-

yana, Mahabhaarata and the Bhaagavata, are like—not Shakespeare at his best,—but many Shakespeares, many Socrateses, many Bernard Shaws, and many Demostheneses, at their best. They knew the world like a cage. They knew man like a parrot. They had a language which mingled the sweetness of the cuckoo and the loftiness of the eagle. And they charted the way to God, as Columbus charted the way to the New World. They sought to make man a better man. They sought to make the world a better world. They loved God. And they sought to inject the whole of mankind with that love.

Our so called indologists today are all dark-goggled and astigmatic, and cannot see beyond a few thousand years. Their sight is blurred, and mind is stunted. We consider that the Ramayana, Mahabharata and Bhagavata represent the accumulated wisdom of many thousands of years of previous civilisation, and are not the heraldic ebullition of a barbaric aristocracy. Compared with the best of us they were supermen in those days, and their utterances are heart-searching, blood-curdling, mind-cleansing, and soul-stirring. We give one example from the Bhagavata.

King Parikshit, son of Arjuna's son Abhimanyu, driving out one day sees a man dressed in authority beating a shivering cow and a lotus-white bull with only one leg.

That is the image presented to the reader. Can our readers guess what it means? The cow is Mother Earth sorrowing for the death of Sri Krishna and the recrudescence of evil. The white bull with one leg is Dharma which has lost 3 of its feet, and is standing precariously on the remaining one. The man beating them is Kali the Evil one. Pareekshit asks the bull who has caused its misery. The bull's reply is enchanting:

"Sir King, confused by a multiplicity of theorists, we do not know who the author of our misery is. Some say it is one's own fault. Some say it is fate. Some say it is Karma. Some say it is from a source which you cannot infer by reasoning nor indicate with definiteness. Under the circumstances, I leave it to you to find an answer by your own intelligence."

The king then observes,

"You know Dharma, and you are speaking Dharma. Evidently you are Dharma itself in the guise of a lotus-white bull. You know that one who points at another as evil-doer himself becomes tainted. Or the ways of Divine Maya are beyond the grasp of men's minds and tongue. In Krita Yuga, Dharma, you had four steadfast feet, austerity, purity, compassion, and probity. In the coutse of ages, three off-shoots of evil, Pride, Attachment, and Lust, have eaten away three of those feet, and you are left only with one shaky leg now, Satya, or truth. Yonder brute, Kali, is trying to destroy that too and substitute falsehood!"

He then drew his sword to destroy Kali. But Kali prostrated himself and sought his forgiveness. He asked to be banished to some place that the king chose. The king allotted to him dice, wine. women, slaughter-house and gold, and restored Dharma and Mother Earth to freedom.—

This dialogue we think, is worthy of a B.B.C. symposium with Confucius, Socrates, Manu, Christ, Buddha, and Mahammad the Prophet as participants, or Bertrand Russell, Einstein, Vivekananda, Churchill, and Mao Tse Tung as participants.

(To be continued.)

SRI RAMANUJA

1017 to 1137.

It is curious that the same star heralded the birth of two brilliant persons who persued two widely different streams of thought. From the same Vedas Shankara inferred a Nirguna-Brahman, God without attributes, impersonal, ineffable, unimaginable Ramanuja on the other hand evoked a God who was All-knowing, All-powerfull, All-embracing, marvellous, mighty, beatific, good-humoured, generous, kind, forgiving. Shankara advised man to realise God by effacing oneself intellectually. Ramanuja advised man to realise God by loving the world at large, and loving God with the purest of love. Shankara strikes one as brilliant, majestic, heroic. But unfortunately he died too young, at the age of 39. But Ramanuja had a brilliant mind, profound learning, and long years of matured wisdom—he lived for 120 years, and gave to the world a relegious philosophy which is more reasonable and more easily graspable than Shankara's. His religion is not confined to Brahmins like Shankara's or Sri Madhwa's, but is followed by Mudaliars, Naidus, Pillays, Satanis, and even Panchamas in South India, and is enriching the lives of myriads of devoted families in North India. Philosophy is an explanation of man's origin and man's duty in life. It must be understandable by the learned and the unlearned. It mast enable all to live honest, virtuous, useful lives. Also it must not be one cooked up overnight by a Buddha or a Nehru, but must emanate from the accumulated spiritual wisdom of the past. Ramanuja gave the world that.

Ramanuja was born in Sriperambudur in 1017, studied under Advaitin Yaadava-prakaasha in 1033, went to Srirangam to be presented ro Vyshnavite Alavandar in 1042, gave up family life and became a Yati in 1049, left Kancheepuram under Krimikantha Chola's tyranny and came towards Mysore in 1098, converted Jain Ruler Bittideva into Srivaishnavism as "Vishnuvardhana," renovated the temples at Melkote and Belur from 1100 to 1116, returned to Srirangam in 1118, and left the world ia 1137!

Five of the great temples of South India, Tirupathi, Srirangam, Melkote, Kancheepuram, and Sriperambudur, as also Belur, stand as monuments to his constructive spirit and radiate his religion. His works, 'Vedartha-Sangraha" giving the gist of the Vedas, "Sree-Bhashya" on the philosophy of the Brahmasutras, and "Geetha-Bhashya", explanatory of the Bhagavad-Geetha, are literary treasures of everlasting illumination. His life and teachings have been the solace of millions of human beings during these nine centuries and more, and will continue so for innumerable centuries more, while autocracies, bureaucracies, and democracies come and go, supplanting each other, and playing with human lives! That Sri Vaishnavites should celebrate his birthday year by year is only in token of gratitude to their spiritual benefactor, and not for his posthumous edification!

Editor.

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79

A report said,

"Mr. Nikita Khrushchev, the man who ruled the Soviet Union for more than 10 years, celebrated his 75th birthday on Thursday in the obscurity of rural villa ignored by his country's official Press."

We too entered our 79th Birthday on the 18th last. Following is the record of the 78 years that are past:

Sri G. R. Josyer,—Gomatham Ramanuja Josyer,—was born in 1891 in Mysore, his father being Sri G. Sreenivas Josyer, Palace Rytwic, Oil Mill Owner, Representative Assembly Member, and Vedic Publisher. Receiving instruction in Sanskrit, Tamil, Telugu, Kannada, and English during boyhood, he appeared for the Intermediate of the Madras University from the Maharaja's College, Mysore in 1913, and getting a rank, he went to the Presidency College, Madras, as a Mysore State Scholar, and took the M.A. HONOURS degree in Saanskrit.

Returning to Mysore in 1916, he, as Joint Secretary with Sri M. Venkatakrishniah, organised the First Mysore Civic and Social Conference, presided over by Sir M. Visweswaraya and opened by H. H. the Yuvaraja. He was also Jt. Editor of the "Mysore Social Review", its monthly organ. In 1917 he was Lecturer in English in the Maharaja's Collegiate High School, and in 1918 was appointed Probationer in the Industries and Commerce Department.

In 1923 he left Government Service as unsuitable, and organised the First Mysore Reforms Conference at Bangalore, Sri S. Srinivasa Iyengar of Madras inaugurating it. He started an English Morning Daily called "Guardian", and promoted a "Karnataka and All India Insurance Company". They did not thrive, and he returned to Mysore to continue the work of his father,

He became an active Journalist and Author, and was Correspondent of the "Times of India", "Statesman", and "Indian Daily Mail" in Mysore, and contributor to the Hindu, Bombay Chronical, Swarajya, Indian Review, Modern Review, and Hindustan Review, the Inrernational Women's Suffrage Alliance Journal, London, and the "London Times".

In 1928 he organised the First Mysore State Congress, inaugurated by Sri Satyamurthy of Madras. He was elected to the Royal Economic Society and the Royal Society of Literature, Great Britain, and was awarded the "Great Silver Medal" by the Institut Historique et Heraldique de France, Paris.

On the formation of the Mysore Journalists' Association in order to safeguard their interests, he was elected its First President in 1934, and continued for 10 years. The Mysore District Automobile Association made him its President in 1929, and in 1954 presented a Public Address and Silver Casket, for 25 years of unbroken tenure.

He was member of the Mysore Municipal Council, Mysore District Board, Mysore District Traffic Board, State Representative Assembly, and of the Mysore University Senate from 1929 to 1939. He was on the Managing Committee of the Maharaja's Sanskrit College, Mysore, and the Sanskrit College, Melkote, and on the Advisory Committee of the Melkote Temples. He was appointed Member of the National War front Committee for Mysore City during the Second World War.

In 1940 he started the "Rationalist", English Weekly, on the inspiration of Gandhi's "Young India" and "Harijan", and has nursed it for 29 years, despite two Contempt of Court proceedings by Government.

Requested by Sir T, Thumboo Chetty, on behalf of H.H. The Maharaja, to write a readable History of Mysore, he wrote the "History of Mysore and Yadava Dynasty", in appreciation of which H. H. The Maharaja presented him Khillats and Rs. 5000.

He was Founder and Managing Director of the Mandayam Banking Company, Ltd., which did useful work for 25 years. He was President of the Mysore Co-operativ Society. Ltd., for several terms, and his full-sized Portrait was got unveiled as a mark of appeciation.

To crystallize his life-long devotion to Sanskrit, he founded the International Academy of Sanskrit Research, which was inaugurated by H. H. Sri Jayachamaraja Wodiyar in 1951, and has become known in Europe and America. And, in order to meet the growing need for Women's Education, he established the National Girls' High School which has been rendering service to that cause since 16 years.

The All India Radio has requested him several times to talk on Sanskrit topics.

In 1955 the Education Ministry, Government of India, nominated him to the Experts' Sub-Committee on Hindi Vocabulary.

He is President of the Veda Shastra Poshini Sabha, Mysore, and Convener, and Trustee of H. H. Mummadi Krishnaraja Wadiyar Jayanthi Committee.

Today at 79 he is active Editor of an English Weekly, Editor and Publisher of Yajurveda and Rigveda texts required for the continuance of Vedic study in the Nation, and is editing a 10th Century Magnum Opus, Maharaja Bhojaraja's "Sringara Prakaasha"; while his English writings include "Sociology or the Progress of Mankind", "History of Mysore and the Yadava Dynasty," "Sanskrit Wisdom", and "Sanskrit Civilization". Another volume on Sanskrit, named "Sanskrit Vistas" is under preparation.

He is a writer in Kannada also, the title being "ನ್ಯಾಯವಾದ ಅಂದರೇನು?," "ಅಂಡ್ರ ಕಾನೇರಿ", "ಅರ್ಥಮಂಜರೀತರ್ಕ" and "ಟೀಕಿ ಟೀಚರ್", translation of Sheridan's "School for Scandal".

A manuscript which he discovered in 1951, Maharshi Bharadwaja's "Vymanika Shastra" has roused world-wide curiosity, and may prove of immense benefit to Aeronautics.

The record may not make Kruschev envy. But we do not envy him or anybody else. We have sought no favours from anybody, but ploughed our lonely furrow with some self-lessness and some probity. If anything has been achieved, it is due to the favours that God has deigned to bestow on us. The credit is to Him, and our thanks also!

G. R. Josyer,
Editor.

The Rationalist

THE "BHAAGAVATA"

King Parikshit whose episode with Earth Dharma and Kali, we referred to, committed an offence against a sage and was cursed to die by snake-bite within 7 days. He spent those days in fasting, piety and prayer, surrounded by holy men. Vyasa's gifted son, Shuka, comes there and Pareekshit asks him "the character and the means of highest realization. What should be done by men in general, what should they hear, repeat, what should they keep in their mind, what should they resort to, and what should they avoid? What should be done by a man who is on the verge of death?"

All these questions are answered by Shuka in the Bhagavata in vivid detail. It is a compendium of encyclopaedic knowledge of the world of men and Gods, much of it unknown to the so-called civilised men of today.

For over 2500 years time has been divided by men into seconds, minutes, and hours.

Compare this with the division of time in the Bhagavata by our ancients.

The time light takes to pass through the smallest particle of matter is "paramanu". 2 paramanus make one anu. 3 anus make one trasarenus, i.e., time taken by light to pass through the tiny molecule visible floating in the light-beam coming from the window. 3 trasarenus make one truti. 100 trutis make 1 vedha. 3 vedhas make 1 lava. 3 lavas make 1 nimesha,—nimesha is the twinkling of an eye. We know what time twinkling of the eye takes.

So the smallest time conception of our ancients was 1/16200th of the twinkling of an eye!

That, we think, is beyond the conception of the greatest scientists of the last 2000 years. And what kind of super-scientists must the ancients have been!

That is, while the modern scientist knows the smallest measure of time as a second, the Indian scientists thousands of years ago, knew 1/16200 of a blink—as the smallest measure of time, according to the Bhagavata!

Or take the science of embryology. The Bhagavata describes the growth of the embryo thus: "By force of karma, the soul enters the womb of woman through the generative field for the formation of a body. In the course of a night it is integrated by being united with the ovum, and in five nights it is rounded into the shape of a bubble. In a period of 10 days it becomes as hard as a plum, and later on it develops into the shape of a ball of flesh. In the course of a month a head is formed, and at the end of 2 months hands, feet, and other limbs take shape. By the end of 3 months, nails, hair, bones, and skin appear, as also the organs of generation and the other apertures of the body, eyes, nostrils, ears, mouth, and anus. In as many as four months the seven essential ingradients of the body, chyle, blood, flesh, fat, bone, marrow, and semen, come into being. By the end of 5 months hunger and thirst make themselves felt.

In the sixth month the foetus is enclosed by an amnion, and begins to move in the right side of the abdomen, or in the left if it is a female. Deriving nutrition from the food and drink taken by the mother the foetus grows, subject to much suffering by biting

worms and the irritating food taken by the mother. Enclosed by the amnion and covered outside by the intestines, it remains lying in one side of the abdomen, with its head turned towards the belly and its back and neck arched. The foetus, though endowed with consciousness from the seventh month is tossed by the winds that press the embryo downwards during weeks preceding delivery. When the soul is 10 months old, the wind that helps parturition propels him forthwith with his face turned downwards all of a sudden by the wind, and the child issues out with great trouble head downwards, breathless, in a pool of blood and urine, and cries loudly."

Could any modern embryologist improve upon that description ?

And that is the "Bhagavata" the most instructive and ennobling book of human and divine knowledge in the world !

Editor.

"WHITE SLAVE TRAFFIC ?"

"Sir,—I was travelling by an Air India plane on March 15 on my way to Berlin and at Bombay about 30 young girls from Kerala between the ages of 18 and 25 boarded the same plane. That they belonged to the poorest of the poor class was evident from their appearance itself. They were underfed and ill-clad. I was wonder ing how they managed to travel by plane and where they were going. A Malayalee Christian Priest was shepherding them, and out of curiosity I started talking to him and managed to fish out some details.

I understood from what he said that they were being taken to Rome to be initiated as nuns and later to serve in homes meant for old people and that their parents are paid a lump sum to part with their girls. I was not convinced when he said that they had voluteered themselves to serve abroad. No one seemed to me to be happy, and all wore a pathetic look.

These things cannot happen without the knowledge of the Central and State Governments. Has human life become so cheep in India after 21 years of freedom ?

S. Shankaran."

* * *

Says a report, It reminds us of the Algerian Slave Trade by Portugese pirates, and the scathing book by the brilliant editor W. T. Stead of the "Review of Reviews," London, "Maiden Tribute of Modern Babylon," 70 years ago.

It is shocking to learn that in independent India Christian Missions countenanced bo Pope Paul are doing big business in the export of female flesh ! Christian Missions plunged Nagaland in revolt in the North East corner. What are they planning in the South West Corner ? Where do they get foreign exchange and pass-port facilities for such mass-movements ? Are these unmarried girls meant to produce Christs like the girl mother of Jesus ? Will Pope Paul explain the biology of the birth of Christ, and the physiology of his resurrection ? Is it not all fantastic nonsense, worse than what the Missionary hirelings redicule in other religions ?

Why do Hindus keep quiet, and not start missions to convert Xians into Hinduism ? Are all the Swamis to be prosecuted for dereliction ? Ed.

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The Manager,
"Rationalist", Mysore.

ALNASCHER'S DREAMS

India's growth rate in 1968 was lower than that of seven other developing countries in Asia, according to the annual review of the Economic Commission for Asia and the For East.

It rose by three per cent against an average of more than five per cent in the seven countries for which estimates were available, the review said.

"India was recovering in 1967 from a series of exceptionally bad harvests, and its growth in the more normal circumstances of 1968 was again at a low level" the review added.

The country, however, maintained substantial liberalisation of economic controls for the third year, and its economic policy continued to induce the private sector.

The review noted that India's Fourth Plan aimed at an annual growth rate of five per cent, and said it presumably "bases its tactics on a continuation of the liberal economic regime."

"While this policy appears to have prevented a fuller mobilisation of Industrial capacities, agricultural production did not much advance over its high level of 1967" the study added.

"While India's 1969 crop may be good, the apparent absence of any significant increase in the country's output of gram over the 1968 level, in spite of the extension of the area under high yielding verieties and increased use of fertilizer, contains a warning against expecting quick and spectacular results.

"But the new techniques are certain to raise output to unforeseen levels in the next ten years, and create an increasingly adaptable and technically alert generation of farmers."

Asia's hopes of achieving a major breakthrough towards prosperity in the next few years ate likely to be disappointed, This gloomy forecast is contained in a reporr to be presented to the 25th plenary session of the ECAFE.

The report, one of several prepared by the Commission's Secretariate in Bangkok, said this was despite a satisfactory growth in national products by most Asian countries during last year.

It said agricultural output which still served as an economic base for most Asian countries, continued to make progress last year. Countries, which were rapidly industrialising their economies, such as South Korea and K.M.T. China, were going ahead fast.

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Modern Review, Calcutta.

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ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾವ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆಯನೇಲೆ ನುಗಿಯುವನವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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RS. 20—00

SOUL VIEWS BODY

An ecsomatic experience is a psychical term for what would otherwise be called an "out-of-the-body" experience.

A bunch of such experiences has been collected and published by Miss Cella Green, of the Institute of Psychophysical Research at Oxford. It is a summary of 1,000 really phenomenal cases, reported by 400 people in response to a voluntary survey begun two years ago.

The most disturbing aspect of the reports is an overall consistency which appears in most of them. The people concerned have at least once, and sometimes often, been able to watch themselves from a distance, as though completely detached from their own bodies.

Most of the report cases occurred involuntarily; "I went to my room and lay on my bed. After a while I tried to get up but could not. Then I found I was standing in front of the dressing table mirror.

"I looked into it, there was no reflection of me, but I could see across the room in it. I was still lying on my bed. I became terrified. Frantically I wondered how to get back in ... I went back to bed and lay with my body ...."

When an ecsomatic state occurred by surprise, a high proportion of people found that the moment of realisation caused an abrupt return to their physical bodies! "Then (after a factory accident) I saw on my left a group of white-coated figures, bending over 'something' on the floor, Suddenly I realised that 'something' was me, and immediately I flashed back into my body with the speed of light."

Others reported that they had many experiences during childhood and lost the ability, voluntary or involuntary, as they grew older; "As a child, I often found myself quite awake in a darkened bedroom, and well aware that 'the other me' was still in bed."

Those who could induce an ecsomatic or spirit state practised physical relaxation and mental concentration. One subject described the required psychological conditions as "a certain balance of attitude — expectancy without anxiety, intense concentration of imagination, but no effort of will." Some of the subjects reported being to "drift" at will for considerable distances: in one instance a woman claimed to have visited a theatre perfomance 200 miles from her home!

But mostly they found themselves at no great distance from their bodies, often near the ceiling or top of a door in a room, and able to look at and study their own bodies in distinct detail.

Frequently this would occur during illness; "I became suspended over my body and looked down with great detachment on the poor thing lying there. I knew that it was me writhing and twisting and I felt desperately sorry for my poor body. At the same time I felt quite at peace and not worried or upset."

Or, in the case of a waitress walking home in a state of exhaustion after a 12-hour stint in a restaurant: "I was terribly fatigued and was chagrined to find I had lost the last bus. However, I started walking. The next I heard was the sound of my heels very hollowly.

"I looked .... and saw myself very clearly walk round the bend of the street — it was a summer evening and I was wearing a sleeveless skating dress. I remember thinking 'so that's how I look to other people'."

Literature on mountaineering and polar exploration contains many references to ecsomatic experiences, almost invariably when the people concerned are in extremis.

(Continued on page 5.)

O'JR LOST 6TH SENSE

It was reported that shortly before the recent calamitous earthquake in Persia, cats deserted their homes in large numbers; but no one took much notice because cats are unpredictable, and males, in particular, will leave home for months at a stretch—but always return.

The same thing happened in Agadir in 1960 when a quake reduced the town to rubble and killed 50,000 people. A few minutes before the disaster, cats departed and dogs grew frantic and scratched at closed doors. When they found their egress barred, they leapt out of first and second floor windows. Horses whinnied and stamped desperately in fright.

Only one inhabitant took any notice of these manifestations. He roused his family from their beds and, half-dressed as they were, bundled them into his car and drove like a madman to a town 90 miles away. Scarcely had he put the doomed city behind him when it crashed in ruins.

Animals possess a sixth sense that has deserted all but a few sensitive humans whom we term 'psychic', for the extra-sensory perceptions of most of us have become blunted through disuse.

If taken into a house or room that is known to be haunted, dogs and cats will bristle; dogs will whimper and cats spit and arch their backs, for they can see forms that are invisible to the human eye. Of this, there is ample evidence.

They can also sense danger where humans see none. In 1938, two monks, Brothers Augustine and Cuthbert, of the Great Saint Bernard Monastery in Switzerland, prepared for their after-mass walk with their dogs, as was their custom. But the animals resolutely refused to budge. No amount of coaxing was of any use whatever. The monks wondered whether the dogs had been poisoned for the huge animals lay on the ground and closed their eyes. They were not left long in ignorance, however, for an hour later an avalanche, the like of which had not been seen for fifty years, crashed down the mountside and struck the monastery with the sound of thunder. Every window in the place was smashed and doors were pushed in. Had the monks been out for a walk, they and their dogs would had been swept away and buried!

Those who make a close study of Nature realise that animals, birds, reptiles and insects have a sixth sense that not only warns them of impending danger, but tells them what the weather will be like. When storms are brewing up at sea, gulls fly inshore to places of refuge and even ordinary rain is presaged by animals. Cows in a field usually sit or stand with their tails in the direction from which rain will come; crows caw loudly.

Horses often smell danger and have often saved their riders through this sixth sense. Years ago, in the days of the Raj, we lived in Rajbari, Eastern Bengal, in a house that skirted the jungle. The area was infested by wild animals and snakes. My father used to ride long distances on business and sometimes returned late at night along jungle paths. Often he fell asleep in the saddle, his faithful animal always bringing him home safely.

One night his horse stopped, pricked up its ears and quivered violently. My father, who had been asleep, woke up at once. His horse backed, turned aud galloped along the path it had come, and no amount of coaxing would induce the animal to return, so he was forced to make a long detour; Which was fortunate for we learnt next morning that a man had been ambushed and killed by

(Continued on page 6.)

The Rationalist

ANCIENT RESEARCH

In considering the flora and fauna of the Vedic period prior to about 1500 B.C., we have to note one underlying principle—the spirltual or adhyatmic purpose served by these.

In other words, plants and animals were carefully studied and their useful or curative service to the world in general and to man in particular was listed.

Thus the study of ayurveda or medical science started from a study of the plants; and the movement of birds and animals in particular directions indicated auspeciousness or otherwise, and the science of omens was born.

"Sham no astu dvipaday, sham chatushpade"—"let there be happiness of both the bipeds and quadrupeds"—was the one thought of the Vedic age dweller,and Asoka, the Mauryan Emperor planted trees on the roadside and provided hospitals for both man and beast.

The asvattha was an important tree, the later Puranas regarding it as symbolic of the Trimurti. The fruit of the pippala is described in the Vedas as sweet and being a favourite food with birds.

The wood of this tree was used for preparing impliments and vessels to extract and store the soma juice. In Yama's city, also, this tree is said to exist. Legend says he revels under its shade in the company of the meritorious who find their way to him after death.

The soma plant was described as growing in the mountains. In the Rig-Vedic period rice seems to be unknown, it was only later in the Taittireeya Samhita that rice came to be mentioned.

Yava was cultivated, but whether it was another name for barley as it is now is not clear. Tila or sesamam, godhuma or wheat and masha or beans also came to be gradually cultivated.

Slowly rice and barley, mixed with curds, or other grains dried and ground into flour and mixed with milk or butter became a staple food of the people.

As regards birds, the Shuklayajurveda refers to humsas or swans flying in a row or skimming over a pool. The power of separating milk from water, related in the Puranic or classical epic period, is associated with the krauncha or curlew whose death inspired Valmiki to write his epic.

The Yajur Veda also describes the taming of the parrots and their capacity to imitate human voices. The Emperor Harsha refers to these birds as being capable of reciting even the Sama Veda.

Cows, baffaloes and bullocks are also referred to and the Rig-Veda prays for prosperity in gold, cows, horses and servants. Horse races were among she prevailing pastimes. The Ashvamedha sacrifice, performed by kings, implies that horses had already become important 'limbs' of the army, along with cars or ratha, elephants or gaja, and padaati or footsoldiers.

Kautilya refers to Arab horses as being of the best-bred and he also testifies to the fact that success came to a king because of his possession of a large army of elephants.

U. V. R.

(To be continued.)

(*Continued from page 2.*)

A number of reports were received from climbers, who had seen themselves falling down a rock-face, and watched the event in detached leisure, though the actual incidents could have only lasted seconds.

The Institute described these as examples apparently induced by stress, along with motorcycle and car accidents in which subjects reported seeing their own bodies skidding along the road or being picked up by onlookers!

Subjects characteristically reported their experiences as giving sensations of naturalness, completeness, reality, lightness, freedom, vitality, health, delight and joy, in manners that will readily suggest "wish fulfilment" to the sceptical.

In a large proportion of reports the separate existence was completely disembodied, the subject felt he or she merely occupied a point of view, and not a visible form. A few reported finding themselves in a sort of 'spirit double' which duplicated the clothing their physical self was wearing at the time.

Very few reported making contact with apparitions, or deceased relatives. A small minority reported 'travelling' to a landscape which did not resemble part of the world of normal experience, and some accounts strongly resemble descriptions of accounts of persons taking hallucinatory drugs including mescaline and L. S. D.

In a number of instances, the subject was able to observe himself talking and working in an apparently normal manner: "While delivering the sermon one Sunday evening, I became vividly aware of detachment from my body, and was in the west end of the church. I saw my body in the pulpit and heard my voice.

"Without giving reasons, I did ask people afterwards if any incoherence had been noticed. I was assured everything was all right."

In a number of ecsomatic experiences, the subject reports obtaining information which was not previously known to him and which would have been inaccessible to a normal observer in the position of his physical body.

"I was in hospital having had an operation and developed pneumonia and was very ill. The ward was L-shaped so that anyone in bed could not see round corner

"One morning I felt myself floating upwards, and found I was looking down on the rest of the patients. I could see myself, propped up against pillows, very white and ill. I saw the sister and nurse rush to my bed with oxygen. Next I remember I was opening my eyes to see the sister bending over me.

"I told her what had happened, she thought I was rambling. Then I said: "There is a big woman sitting up in bed with her head wrapped in bandages, and she is knitting something with blue wool. She has a very red face. This certainly shook her, as apparently there was a lady, just as I had described.'!

The institute of Psychophysical Research workers is paid out of a private trust fund, and is supported by a number of eminent scientists, including Professor Eysenck, Professor Sir Cyril Burt, and Professor H. H. Price.

Its work on ecsomatic experiences is so far little more than the collection and screening of anecdotes, and the evidence it has produced is both elusive and inconclusive.

But it does draw attention to the persistence with which a hard core of such cases continue to be reported without definitive explanation.

B. S.

(*Continued from page* 3.)

a man-eating leopard not far from the spot where the horse had jibbed!

In 1955, a man named Paul Kleun who lived with his wife in a small flat in Dusseldorf put out a plate of minced meat for his cat, as was his custom, before they sat down to dinner. The cat, which had a healthy appetite, turned away from the food and seemed strangely restless.

At the time a storm had blown up and was raging over the city. The cat became excited and began running frenziedly between its owner and the door of the bedroom, so he followed it, opened the bedroom door and entered. As he did so, there was a tremendous crash and down came the walls and ceiling of the room he had just vacated. There is little doubt that the cat's sixth sense had saved them both from death!

Another cat knew exactly what was going to happen when the liner 'Reina del Pacifico' crunched her bows on a coral reef off Bermuda in 1957. Some of the passengers panicked, but the ship's cat raced on deck, ran to a lifeboat, hopped in and refused to move till all risk of shipwreck was past.

The 'Remino', an armed trawler used to hunt submarines, also had a cat which was a great favourite with the crew. Just before she sailed on February 2, 1918, it scrambled over the rail and leapt ashore and no amount of coaxing would get him to return. A few minutes later, while the 'Remino', was only a few hundred yards from the jetty, she blew up and sank, and all that remained of her was floating debris. Every member of the crew perished!

Still another puss who knew was an old Tom which made its home on the 'Joyita', which set out from Apia in Samoa to Maiana 20 miles away. It had made the trip hundreds of times, but on this occasion started mewing, took fright as the gang-way was being hauled in, dashed across it and took refuge behind a mountain of packing cases on the wharf.

"What on earth's happened to old Tom?" the crew asked each other. "Never seen him in such a state before".

When the 'Joyita' failed to return that night, no one worried, for she had probably gone on to some other island, as sometimes happened. But two months later, she was found waterlogged, north of Fiji, her crew and passengers missing, What beeame of them? And how did old Tom know?

H. D.

* * *

Can any doctor transplant animals' 6th sense to men and get the Nobel Prize?

WORTHLESS TITLES

"Acharya J. B. Kripalani, a veteran indipendent Member of Parliament, introduced in the Lok Sabha recently a Bill seeking to abolish State decorations, such as Bharat Ratna, Padma Vibhushan, Padma Bhushan and Padma Shri.

In his Bill 81-year-old Acharya said "if we have to strengthen our democracy and socialism and if we are thinking in terms of equality of the citizens, these new distinctions should be abolished."

Under Article 18 of the Constitution all titles, given to Indians by outsiders or by Indian authorities were abolished, and "it is sad to think that these titles are sought to be brought in by back-door methods" by Government. These new titles were "at first given to very few and exceptional persons" but "this small stream has since become quite a flood". he said.

Another independent Member, Mr' T. Viswanatham has introduced a Bill seeking to amend the Constitution so as to do away with the system of President's Address to Parliament and addresses by Governors to State Legislatures.

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RS. 20—00

ANCIENT RESEARCH

(Continued from last issue.)

But elephants were, in the beginning, regarded as strange animals, and it was only in the early epic period that sages like Paalakaapya studied the habits of these useful animals. Nakula and Sahadeva are spoken of in the Virata Parva in the Bharata Epic as having specialised in veterinary sciences.

Tigers seem to have been unknown in the earliest period, but with the spread of the Vedic civilisation into Bengal, the natural home of the tiger, they began to appear in literature. Somehow cats do not come into the picture, but sheep, goats, asses and dogs are described.

The Rig Veda refers to lions, serpents, mashakas or mosquito, bees, ants, camels, horses and asses, the last three as beasts on which men rode.

Chariots drawn by mules are described in Srauta Sutras. Bees forming honeycombs and ants forming anthills inside the house or in the garden have already come to be regarded as omens. Mention is made of wolves and jackals, and the barking of dogs or the howling of jackals heard near an ashrama is considered inauspicious.

Birds of prey were also regarded as inauspicious sights. The cawing of the crow was to be avoided. Later the Dharmasastras and the Agni Purana explicitly mention cats, mice, frogs, sparrows and mungoose as being inauspicious.

The language of some of these creatures was studied by yogins as for example by Kaikeyee's father according to the Ramayana.

As regards flowers, udumbara, palaasha or Kimshuka (a red flower) shamee, vaikantaka, shireesha or the softest flower are mentioned. Samits or small twigs for a sacred fire were cut from certain trees and the ashvattha and its wood also used as fuel.

Plakshas, vecrataras or bamboo and other trees had to be planted in different parts of gardens to avoid inauspiciousness. Pichumanda or nimba leaves were chewed by relatives of the dead before entering the house after a funeral.

Some seeds were pounded and their juice used for rubbing the body after it was besmeared with oil. Ingudee fruits were crushed to extract oil and this oil was used for massaging the body or to light lamps. Kalidasa mentions a ksheeravriksha or milky juice-exuding tree in Kanva's ashrama.

Plants and creepers were grown in gardens and their medicinal properties investigated. The roots of a particular plant were pounded and then juice was put into the right nostril of the bride in the garbhaadhaana (or conception) ceremony; similarly in the Pumsavana or Seemantha ceremony some other special juice was also inhaled so as to induce conception in the event of its being unduly delayed.

Juice extracted from other plants was also said to have the power of exorcising rakshasas. Usheera was known for its cooling properties and darbha or kusa grass has already come to be regarded as holy.

Kalidasa referred to the scentless but richly coloured karnikaara flower as offensive to his mind. This perhaps led to scented flowers alone being used in worship.

The lotus flower does not seem to be known in the earliest Vedic period, but during the early epic period, it has already become the national flower. The rose seems to have entered India with Nur

Jahan, the Mogal Empress, in the 17th century.

The Amarakosha distinguishes between oshadhis and vanaspathis and prayers were offered to these plants to induce long life and health. Mention is made of the koshakara or the silk-worm, and silk, linen, hemp, cotten and woollen cloth were known about this time.

"Shareeram aadyam khalu dharmasaadhanam," health, was considered the first requisite for spiritual life, and preservation of health facilitated by studying the medicinal properties of the various herbs. Modern nurseries, as such, might not have been found, but in the hospital gardens or elsewhere plants whose medicinal properties were properly investigated were carefully nurtured.

The average man in the Vedic age not only hoped for material prosperity but also wanted to live the full span of one hundred years or more. He was not at all pessimistic like his successor in the epic or Puranic age, who was never tired of saying that the world around was full of misery, and that he should try as far as possible to get rid of the recurring cycle of births and deaths.

The first hymn in the Yajur Veda characteristically prays for vigour and strength through the divine grace of the health-conferring God Savita or Surya.

U. V. R.

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The Rationalist

OUR SISTER COUNTRIES

For a long time I have felt that we Indians know much less about the countries of South-East Asia than about West Asia. Our face turns oftener to the West than to the East and I am not talking in the cold war terminology.

And yet, what the scholars have described as Greater India projects itself in the east of our country and not the west. It is while travelling in the countries of South East Asia that an Indian feels that he never left home. The cultural affinities between India and the countries of South East Asia are very pronounced. When the Hindu culture and kingdoms were at their height, they flowed into this no-man's land. Fine and kindly people of these countries had not yet come under the impact of systematic thought, religious or political. Culturally speaking, this was the lowland. Brahmanism and Buddhism naturally overflowed India, and cascaded into the cultural lowland all round.

Even in Japan and Korea and China, one meets with reflections, sometimes dim and blurred, of aspects of Indian thought and ethics. But it is in the countries of South East Asia from Burma to Bali in Indonesia that an Indian pilgrim becomes more tremulously aware of India's influences—in religion, in the way of life, in art and architecture.

This awareness has placed a serious restraint—created an inhibition—in the approach of the Indian pilgrim of the people of South East Asia. All the time the tourist is tempted to remark, "Oh, that is a Sanskrit word!," "That is a Hindu legend in stone." "That is the Buddha's image", and so on. These expressions of friendly expansiveness are not always greeted with appreciation. Nobody likes to be reminded of the origin of his fortune, especially if he has increased his ancestral opulence several times by his own efforts. This is especially true of the proud people of South East Asia who have, just like us, only recently won their respective freedoms. That is the reason why our Government briefs our travelling diplomats not to hark back to India's ancient influences too often.

This is the central problem facing the Indian pilgrim to the countries of South East Asia. He is apt to be nostalgic about the hoary heritage of India, and the other fellow is equally apt to interpret the remarks as boasts and as an evidence of India's patronising attitude. No offence is meant on either side, and yet the offence remains. For, many peoples in South East Asia have made values and beauties Indian so very much theirs that they have completely forgotten the original borrowings.

To my great amazement and relief, I recently discovered two bright exceptions to this restricting rule of pride and prejudice. Laos and Cambodia not only do not mind the references of Indian influences on their cultures · they are proud of them. I have travelled backwards and forwards in South East Asia, but this was my first visit to what is now known as the Indo-China States. The peoples of Cambodia and Laos are tremulously aware of the Indian origins of their ways of life, which no doubt today are their own distinctive ways of life. If the Indian pilgrim maintains a descreet silence about it, the affable

peoples of Laos and Cambodia themselves refer to the cultural and artistic, no less historic, ties between their countries and India. One of the friends who was taking me around in Cambodia proudly said; "I have Indian blood inm y veins, no doubt!"

The former French Indo-China is now divided among the four States of Laos, Cambodia, South Viet-Nam and North Viet-Nam. The designation Indo-China States sticks to them because it is really appropriate. It is in this area that Indian and Chinese cultures came face to face. As we see a line where the waters of the Ganga meet the swarthy waters of Kalindi or Jamuna at Prayag, we see an invisible boundary where the high-tides of Indian and Chinese cultures confront each other. Although there are undercurrents of Indian values and are motifs in the two Viet-Nams the overtones of their features, their languages, their ways of life and their tough characters are distinctly Chinese. On the other hand, the Chinese cultural undercurrents are definitely submerged by the cultural cascades from India in Laos and Cambodia.

Cambodia or Comboja is well-woven in the Indian lore. Mahabharata talks about the battalions from Comboja. To me, Cambodia meant one thing above the rest—Angkor Vat. Ever since my adolescence, I had an ambition to see Angkor Vat. So, when the opportunity came my way, I grabbed it with both hands.

At Angkor Vat. in Cambodia and Laos in general, Brahmanic values of art motifs outnumber Buddhistic expressions although the two countries are steeped in Buddhism and are, by and large, followers of the Shakya Muni. The Angkor Vat is perhaps the biggest ruins I have ever seen in my life, whether in the East or in the West. The heroic proportions of the temple are such as to dwarf the memories of any ruins in India, Indonesia, Greece or Rome.

One thing struck me. Mahabharata and Ramayana, Buddhist Jatakas have indeed provided motifs for sculpture and architecture from India to Indonesia. But Cambodia has taken the Puranas more seriously. Especially the legend of Amrita-Mathan, or Samudra-Mathan, or the Churning of the Ocean in search of nectar which exacted the price of initial good as well as dreadful discoveries, including poison.

On the mighty wall of the back gallery of Angkor Vat is inscribed this legend in relief carving of superb beauty. The hand here is delicate, mindful of the minutest detail, and yet the relief panel is a furlong long and very broad. The undersea marine life is very much there below the feet of the Gods on one side and the Demons on the other, who are using the Great Serpent as the tug-of-war. Stars and planets and nymphs are not forgotten in the depiction of the sky. And the Shesh Nag himself is more magnificent than he was in the mind of the poet.

I also saw a most unique utilisation of the Amrit-Manthan motif. On the long majestic approach-ways to the temples, or surrounding water-tanks, are bound to be railings. I have seen several motifs utilized for railings in my life. In India the Sanchi railing is quite famous. But here in Cambodia I saw the utilization of the Samudra-Manthan motif on sculpture form. I was staggered by the realization how natural was that theme for railings, and yet how unexplored it has remained in India, by and large. The great serpent as the tug-of-war lends itself to the straight continuity that a railing requires. And the muscular gods and demons with their firm but arched feet provide the necessary pillar-posts at regular intervals.

K. S.

(To be continued.)

WHO LIVES LONGER ?

Who lives longer—people with dark skins or people with white? There's no doubt whatever about the answer to this question, says a South African social anthropologist who has been studying it.

He has found overwhelming evidence that dark-skinned men and women live longer.

This is what he says: "Longevity is clearly an inherited trait. Some dark-skinned people live to 115 or even 1-9 years in spite of being poorly fed and badly housed."

Scientists in other parts of the world have been studying factors upon which long life depends. One in the United States has been telling us that men and women to-day have one chance in 100,000 of living to be a hundred. That chance is better if you are a woman, for two out of every three centenarians are women!

We're told, too, that we can compare our own expectation of life in a simple way. Each person had a mother, father, two grand-mothers, and two grandfathers. By taking the number of years that each of these lived, adding them together and dividing by six, the person gets—very roughly, his or her hereditary expectancy.

But we can all influence to some extent the length of our life. To live longer we should keep busy, say the experts. One goes so far as to say that retirement can actually shorten a man's or a woman's life. Many people who retire slack off after having had a busy life for years and, suddenly finding themselves with "nothing to do," grow tired of life and die! The remedy is for them to go on using the abilities that do not decline after those requiring muscular activity fade out.

"Indulge in hobbies such as painting and writing or collecting," advises a psychologist. "Plan ahead, however old you are. It's only when such activities and planning cease that you become really old!"

POT CHIDES KETTLE

"Radio Moscow tonight bitterly attacked Chinese leader Mao Tse Tung, accusing him of "slaughtering thousands of people" including many Communists.

In a Chinese-language broadcast monitored in Tokyo, the radio said: "Mao's road to seize power is one stained with fresh blood of thousands of real Communists, his old comrades in-arms and ten thousand people and patriots."

The attack on Mao was made in a commentary in Moscow radio's broadcast beamed to China.

Observers here describe the attack as one of the bitterest made on Mao by official Russian news media.

The radio said Mao's propaganda machinery had been trying to cover up his "towering crimes."

But, it continued; "As the Chinese proverb says, paper cannot wrap up fire. The true features will be brought to light. One day and Mao Tse Tung, who has slaughtered ten thousand people, will get the deserved punishment by history."

In a commentary on Defence Minister Lin Piao's political report to the just concluded Chinese Party Congress, the radio said millions of people in China were worried about their future.

These people could not wait for half a century or century for improved economic conditions. They wanted to know what was in store for them in their immediate future."

X.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
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HIMALAYAN BLUNDER

Mr. Jawaharlal Nehru, Mr. V. K. Krishna Menon and Lt. Gen. B. M. Kaul figure as the "guilty men" in a new book by a retired military officer who took part in the 1962 NEFA operations to repel the the Chinese attack. Others are also mentioned as sharing the blame.

Brigadier J. P. Dalvi, the only senior officer who was in the theatre of operations throughout, says in a newly published book, Himalayan Blunder: "1962 was a national failure in the higher direction of war, a failure of the opposition, a failure of the general staff (myself included). It was a failure of responsible public opinion and the Press. For the Government of India, it was a Himalayan Blunder at all levels."

Brig Dalvi, who was in command of seventh Infantry Brigade during the fateful operations was taken prisoner in the Namka Chu sector on October 20.

"I feel that posterity will not forgive Mr. Nehru for his credulity and negligence before September 8, 1962, and his inept handling of the politico-military situation thereafter," he says.

"Even before 1962 the Prime Minister and the Defence Minister (Mr. Menon) appeared to take unit decisions on their own. Expert committees were ignored and expert advice not sought—and there was not a murmur from anyone. Persons holding high office were content to watch events helplessly, after futile efforts to 'put up papers'."

"The breakdown of the Army headquarters as the fountainhead of professional thinking was the most damaging factor perpetrated by the Nehru-Menon-Kaul regime," says Brigadier Dalvi.

He says, "Mr. Menon was a complete failure as Defence Minister despite his abundant talents."

"At the politico-strategic level, it can be said that he failed to appreciate the Chinese threat in its true dimensions. He was always harping on the Pakistani threat as being the major one.

Brig Dalvi continues: "On September 8, 1962, when Menon was first informed of the Chinese incursion into the Thagla ridge area, he was inclined to dismiss the affair as just another border incident. He tried to handle the situation on his own assisted by the usual ad hoc set-up of assorted officials. Day-to-day decisions were taken based on inadequate or doctored information and this procedure replaced overall Government policy.

"To him the Thagla incident was just another border incident. At one stage he left for New York as planned! This was an unbelievably casual approach to a situation that could explode into war."

* * *

And this ugly bird is back again in the lime-light! Ed.

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OUR SISTER COUNTRIES

(Continued from last issue.)

A few miles away are the ruins of Angkor Thom. If Angkor Vat was the Royal Temple, Angkor Thom was the royal capital of a once flourishing kingdom. It has fortresses, palaces, bathing tanks and temples. One particular panel here is famous for the depiction in relief of a hundred and fifty hair-dos of women. If Hollywood discover it, it will set the fashion world on fire. Here are to be found all the hair-dos you see in India Burma, Java, Japan, France, and America and a few more I was delighted to note that the scarecrow cut at present in vogue in France and America and even in Bombay and Delhi was delightfully missing in this galaxy of one hundred and fifty hair-dos. The great artists of the past perhaps deliberately left out something for the modern beautitionist to invent!

Laos on the northeast of Cambodia is a small, delightfully sleepy country, world-famous for the beauty of its women. The people know how to live gracefully. They do not believe in working more than it is absolutely necessary. Nature is bountiful and you do not see the type of squalor that you see in India. In fact, in none of the South East Asia countries you see the heart breaking squalor that you see in India. Laos is the country of a thousand elephants. I have brought with me a huge war drum made of bronze with delicate carving. When put upside down, it looks like an elephant's foot and makes a fine table. Ivory work and embroidery are the better exports of Laos.

The royal family here, as in Cambodia practices the gospel of the Buddha. The Crown Prince prostrated himself before the assembled Bhikkus or monks before receiving the Bodhi Tree from India :- by the way, Bodhi Tree sapplings are becoming standard gift from India as the Olive Tree from Greece and models of Sputnic from Russia.

The dance in 'Laos is greatly influenced by Bharat Natyam and Kathakali styles. The themes are generally from Ramayana and Mahabharata and especially from the lives of the Bodhisatvas. You see reminders of India on all sides.

I have come back with the conviction that India's future is more definitely tied up with these "greater India" countries than with any other comparable region.

We must, therefore, strengthen our cultural ties with these countries. There should be more frequent exchanges of cultural delegations. There should be greater exchanges of students and teachers. More than that, the writers of this region and of India should pay each other visits so that the mind that was one in the past can throb with the same ideas in the present.

K. S

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The Rationalist

A SHINING EXAMPLE

A shining example of true Christian conduct was provided by Sri H. C. Mukherjee, Governor of West Bengal, who on his own initiative, caused the printing of ten thousand copies of the Gita with a Nepalese translation of the same for distribution among the Napalese inhabiting Darjeeling, Kurseong and Kalimpong. The editor of the Harijan publishes a letter which Sri Mukherjee has written to Sri Jivanji Desai detailing how he got this done together with an introduction. We give below both the editor's introduction and Sri Mukherjee's letter:

Dr. H. C. Mukherjee, the Governor of West Bengal, is a devout Christian. He loved Gandhiji and his work immensely. He keeps in touch with the Navajivan which publishes Gandhiji's writings. He often corresponds with the Manager on various topics. His recent letter dated 15th June, 1953 to the Manager, Sri Jivanji Desai, is worth bringing to the notice of the readers specially at a time when some Christians are discussing conversion etc. Gandhiji used to say that we should never wish that any one should be converted, but our innermost prayer should be that a Hindu should be a better Hindu, a Muslim a better Muslim, and a Christian a better Christian." Like Gandhiji's Hinduism, Dr. Mukherjee's Christianity also teaches him to behave in a similar way, as can be learnt from his letter to Shri Jivanji Desai reproduced below:

"I am sending you herewith a copy of the Srimat Bhagavat Gita containing the original Sanskrit text together with a Nepali translation of the same.

The publication of this Nepali Gita was the result of what I observed at Darjeeling, Kurseong and and Kalimpong during my stay in October last year in this particular district of West Bengal.

To my dismay and grief I found that many Napalese who describe themselves as Hindus are guilty of practices abhorrent not merely to Hindus but even to a Christian in the third generation like myself.

The thought therefore came to me that it was my duty to provide the Nepali hillmen with Hindu scriptures in their most concentrated form as found in the Srimat Bhagavat Gita.

I took the matter up with certain businessmen of Darjeeling, Kurseong, Kalimpong and Siliguri who have settled in these places and appealed to them to provide me with funds to publish an edition of the Gita in Nepali. Later on, I also approached four big businessmen of Calcutta and succeeded in collecting altogether Rs. 5,743.

I next approached Sir Paul Benthal, who has just retired to England and who was the Managing Director to the Titaghur Paper Mills, to supply all the paper required for the Nepali Gita at a concession rate. He not only agreed to do so but manufactured a specially tough kind of paper calculated to stand hard wear and tear.

Pandit Dharani Dhar Sharma, M.A., B.T., an old student of the Central Hindu College, Banaras, who has just retired from Government service, and who, moreover, is himself a Nepali Brahman, supplied the translation and corrected the proofs.

Ten thousand copies were printed the cost per copy being nearly 10 annas, of which one anna will be taken by the bookseller as commission and four annas will come back to the original fund.

You will no doubt be pleased to hear that already 7,000 copies have been taken by different booksellers and I have every confidence that the rest will be sold within a year at the most.

Pandit Bhanu Bhakta Sharma, who died round about 1840, is the author of the Ramayana in verse in Nepali. There are one or two editions of this Ramayana but they are full of errors.

I have asked the present Headmaster of the Government High School who is also a profound Sanskrit scholar, to provide a life of this poet and glossary of the difficult words together with an authorised variorum edition of this great work.

I am planning to print 10,000 copies at a cost between Rs. 30,000 and 35,000 and to make the book available to the hillmen at about Rs. 1-8-0 per copy. This, I believe, is the only way to help in the cultural renaissance of the hill people inhabiting this part of our motherland.

I am giving you all this information in the hope that my attempt to assist the people here may have the support of your prayers to the Almighty, Whom we all worship in our different ways."

* * *

How many Governors are there of this type? Ed.

SOLAR EFFECT

Three men linking arms can barely encircle the trunk of giant pear trees which grow in the Pamirs to a height of 75 feet. Biologists explain that the phenomenon is the result of short-wave solar radiation affecting heredity. The intensity of natural ultra-violet radiation in the Pamirs is eight times greater than in the plains. This affects not only the size of the tree, but the fruit as well: it is not unusual to pluck a pear weighing one and a half pounds!

TIME AND ETERNITY

A bore asked a philosopher to explain the difference between time and eternity.

"It's quite impossible," came the reply. "For if I were willing to sacrifice my time to give the explanation, you would require eternity to understand it!"

SOWING RAIN

Four out of five recent attempts to "sow rain" in northern Kazakhstan were successful. Chemical substances were sprayed into clouds from aircraft, bringing much needed rain over wide areas. In this way 75,000 acres of land were "watered".

AIRSHIP

Ukrainian designers have built a fibreglass airship to be used for placing large construction materials on tall buildings.

The skin, which is much lighter than the rubberised fabric previously used, is a light fabric impregnated with a special compound and then processed under high pressure and temperature.

SQUAT

If you cut yourself and are bleeding rather badly, try a few squats.

Dr. D. Vilensky, of Moscow, has not discovered the scientific explanation for this remedy, but has noticed that light exercise accelerates blood clotting, while a medium dose of exercise retards it, depending on physical condition.

He says about 20 vigorous squats are enough to help an ordinary healthy person to stop bleeding, but an athlete needs 40 squats, and a chronic invalid only three to five.

MEMORY RESEARCH

Memory is one of the least investigated human abilities. Like a living being, it has its character and its whims. All of a sudden it may come up with a picture of, say, the furry kitten you washed in a tub when you were six; or it may, equally unexpectedly, let you down at an examination over a formula you learned only two hours before!

Psychologists, philosophers, physicians and naturalists have been trying to penetrate this unexplored territory for centuries.

At the present time no one denies that memory is a trace in the nerve substance of the brain. It is believed that nucleic and ribonucleic acids are involved in the process. But how does it actually work? Why are some people so much better at recalling and memorising things than others?

Several years ago it was reported that under hypnosis a girl had suddenly begun to speak some strange language, which experts later identified as one of the Hindi dialects. The girl had been born and brought up in Europe and had never known any Hindi and, when she came out of her trance, she was unable to produce a single word of the language she had spoken so frequently under hypnosis.

The only possible explanation seemed to be that memory is in some way hereditary and that some of the girl's remote ancestors must have lived in India.

It may be that we are born with a memory of the things our ancestors knew and that for some reason they remain dormant while we slowly learn to speak and struggle with our multiplication tables. Could not this genetic memory, which only in exceptional cases reaches the surface of our minds, be put to work?

"The death of so much carefully accumulated knowledge with the death of the individual is a great injustice of nature", says Soviet Physiologist Dr. P. k. Anokhin. He and other researchers believe ways can be found of stimulating memory mechanisms with chemical agents.

This theory is not so fantastic as it may seem at first glance. Michigan researchers in America developed a reflex to light in planarian worms. The worms were then chopped fine and fed to other worms. To everybody's surprise, the worms which had eaten their conditioned "kinsmen" developed the same reflex several times as fast as those that had not.

It could, therefore, be assumed that the experience they had acquired was stored in certain molecular particles and was not lost even after they had been digested.

Swedish Scientist H. Hyder has proved that these molecular particles are again NA and RNA, the memory agents.

Professor Alexander Shabadash, a Soviet scientist, warns against jumping to conclusions. His view is that the memory is an extremely complex process involving many stages that cannot be equated with the action of one or even several substances.

Other prominent Soviet scientists engaged in memory research include Professor Anatoti Smirnov, the psychologist, the physiologists Alexander Cherkashin and Iosif Sheiman, and the virologist Valeri Ryzhkov. After much controversy, Ryzhkov has rallied considerable support for his idea that the information which enters the organism is fixed there, not by chemical processes, but by the twisting or untwisting of various parts of the chromosomes of the cell nucleus. Changes of this kind may or may not be permanent.

(To be continued.)

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S.B. M.R.S.L.

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MEMORY RESEARCH

(*Continued from last issue.*)

Anyway, whatever theory finally proves correct, there are, no doubt, many surprises in store for us in the realm of memory. Who knows, perhaps the time will come when a pill will enrich people's memories with those of their forefathers? Nobody has, as yet, measured the potentialities of the human brain.

A young Spaniard, Don Lizardo Sayans Ocampo, woke up one fine day to find that he could do wonderful things. He could add up extremely difficult sums in his head, solve equations with many unknown quantities, extract roots, take logarithms of 300 digits or more, and also repeat any list of names, even the full list of Spain's national lottery, or a most complicated musical score after one reading of it. Strangely enough, he acquired this amazing ability after suffering from a serious illness.

Obviously, the human memory has much greater capacity than we think it has. Possibly, one section of its storeroom holds the memory of our ancestors.

The volume of scientific information doubles every ten years. People need increasingly better memories even to keep abreast of scientific and technological progress. But our memories actually deteriorate as the years go by and the body tissues decay.

A number of foreign researchers support the hypothesis that memory resides and functions in what is called the Nisal substance. Every act of memorising requires the expenditure of some of this substance. The nerve cells of the brain, in the plasm of which it is contained, develop only during the first two years of life.

If this hypothesis is correct, the more often we use memory the less of it remains. Furthermore, thousands of neutrons which contain the Nisal substance die daily. About half of the neutrons die during the first 20 years of a man's life and another 39 per cent die between 20 and 30 years of age Perhaps this is why old people are so forgetful, while children easily remember every new thing.

Every exertion of the nerve cells impairs their functioning. Consequently, by overtaxing our memory we can weaken it.

A German scientist, Professor Gliess, insists that a child's memory must never be overtaxed. Intensive memory straining, he claims, often end by ruining memory potential. Some of the knowledge accumulated in childhood may be retained, but the price will be a vastly diminished memorising ability.

Professor Gliess is against memorising long poems, lists of historical names and dates and mathematical formulas, which fill the child's memory to capacity. "Synthetic memory" is always at our disposal in the form of reference book, encyclopaedias and dictionaries. We have only to learn how to use them properly and we shall avoid the danger of overstraining the memory.

Professor Gliess suggests that examiners should test, instead, the ability for creative and rational thinking. The use of reference books, dictionaries and tables should be allowed at examinations What matters is for a student to be able to find the correct solution and find it in the quickest and most rational way.

(*Continued on page 6.*)

FLEW FROM POONA TO BOMBAY !

48 years ago.
19-11-1928.

The Hon. Sir Phiroze Sethna made a successful flight from Poona to Bombay, in about 40 minutes in a D H. H. aeroplane. Interviewed by a representative of the "Indian Daily Mail," Sir Phiroze giving a graphic account of his flight, said :-

I had to be at Poona on Saturday evening to fulfil an engagement. I had also agreed to be in Bombay for another engagement on Sunday morning at 10-30. This would not be possible if I came by the morning train. I would have had to motor down but in tha case it would be necessary to leave Poona at perhaps six in the morning. I suddenly remembered that my friend H. M. Mehta and his son Mr. Russa Mehta were to fly across from Poona to Bombay. Mr. H. M. Mehta very kindly gave me his place in Mr. Nevill Vintcent's aeroplane. We left Poona exactly at quarter past nine in the morning and it took us just forty minutes to reach Juhu. Mr. Vintcent however was good enough to take us over the whole city before landing which took another twelve minutes. Bombay from terra firma is of course recognised to be a beautiful city but when one sees it from the air in all its grandeur, one feels proud to be a citizen of this great city.

The first time I went up in the air was some years ago when a Handley Page machine gave us joy rides in Bombay. Thereafter I have had long flights in Europe, but the flight yesterday from Poona to Bombay was the longest that I have so far had in this country. The distance by train is 120 miles. By air by following a straight line it is only 70 miles. We covered this distance in only forty minutes which means we travelled at the rate of 105 miles per hour. The machine was perfectly steady and the flight most enjoyable. In less than ten minutes from startig we passed Talegaon and in about 19 minutes after leaving Poona we were over the Tata Hydro Vulvan lake and in exactly 20 minutes after we left Poona we were over the Reversing Station. In a few more minutes we had Matheron our right. We were flying much above that hill station for we could clearly see the roofs of-some homes on the hills. We then passed over Uran. Our flight was then over water and it was good of Mr. Vintcent that he did not proceed stright to Juhu, but took us all over Bombay. We were over the Oval exactly at 10 o'clock and from there could see very well as much of the Back Bay reclamation as has been completed. This is a sight we cannot have a proper idea of from on land. Mr. Vintcent then turned to the right, went over to Malabar Hill, over the Race Course and thence to Juhu. The flight from the Oval to Juhu did not take more than five minutes. The descent at Juhu took just a couple of minutes, which was less time as compared to my experience of descents at either Le Bourget or Croyden. Lonavla is more than 2,000 feet above sea level and we were more than another 2000 feet above Lonavla. Just about there we were flying about 4,000 feet above sea level. The height was so great that we saw houses. I could not see. people working in the fields or on the roads.

(To be continued.)

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The Rationalist

POLAND'S ECONOMY AND INDIAN STATES

Poland's economy operates in conditions unlike those of West European countries. The prime difference springs from the nature of the socio-economic system: the nationalization of industries, national planning and socialist relations in production.

Apart from these basic differences, there are others stemming from Poland's specific circumstances—the role played by employment expansion, methods of dealing with raw material problems, and evolution of the investment rate in national income.

These points are worth closer examination because they are frequently misunderstood in countries following other development paths.

One feature of West European economic growth in the '60's has been that industrial output rise was accompanied by general employment stabilization in industry, or at most a slight increase.

In contrast, in Poland the increase of employment in industry has played a significant role in expansion of output. It is estimated that some 35 per cent of the rise in industrial production in the sixties has reflected employment growth, the reminder being due to a rise in productivity.

Naturally, this raises questions. To what extent is the high employment increase incidental? Does it reflect too slow a productivity gain? Can it be attributed to deliberate measures of economic policy?

Generally, the importance here of increased employment to output growth has been due to several objective factors, primarily historical. During the interwar period, Poland laboured under fundamental distortions reflected in insufficient accumulation of fixed capital assets relative to the available labour force.

This resulted in chronic under-employment. Nearly a million jobless were found in urban areas while rural sectors suffered from substantial over-population.

Investments effected by postwar policy have brought basic changes in the relationship of fixed capital assets to man-power. But labour reserves remain much greater than in West European countries generally.

The second reason for the prominent role of higher employment is demographic. The first postwar decade gave Poland a very high birthrate; around 20 per 1,000. Today at 9·4 per 1,000 (1966) it remains above the level of most of Western Europe.

Thus the population expanded by about a third since 1949 to today's 32·5 million. And in 1963-64 the postwar baby boom began to make itself felt in the labour market.

Against a boost of 350,000 in the working-age group during 1956-60 this bracket experienced a million increase. In the next five years it will expand another 1·5 million by 1970 and by an estimated 1·7 million during 1971-75.

For these reasons, Poland's employment growth rate had to be much more rapid than in West European countries with more stable population. And under such circumstances Poland regards the considerable increase in employment figures as a great social and economic achievement.

Contrarily, many industries experience a labour shortage (especially men) which has

to be overcome by migration from rural to urban areas and by upgrading female employment.

Economically, Poland's high industrial growth rate of the past decade—averaging 9 per cent yearly for one of the world's highest—could not have been sustained solely by greater productivity.

Experiences of Western countries show that the most intensive promotion of technical progres produces a productivity rise of 4·6 per cent yearly. To achieve a rate that would boost output by 9 per cent would require very substantial investments in mechanization and automation—and this would not pay.

The point here is that such capital-intensive investments inevitably would raise the average capital-output ratio of production growth. Given limited resources this would have autom tic repercussions on the national income growth rate. Thus, expanding employment was to some extent a substitute for capital outlays.

Thanks to a large labour pool to be tapped in the future, Poland can develop those industries in which labour intensity is high. This opens attractive prospects for many kinds of industrial cooperation between Poland and labour-short countries.

Such ventures would not only be profitable for the partners involved but also benefit European economic development by producing investment savings.

A second area in which Polish policy is distinctive is the development of the raw materials base. A hallmark of West European growth in recent years is the investment decline in mining industries and flow of their manpower to manufacturing.

While elsewhere mining is regarded as an industry of diminishing returns, in Poland the expansion of the raw materials case has been a main feature of industrial growth and investment. This policy has been dictated by historical circumstances and by Poland's payments balance.

Postwar surveys led to discoveries of sulphur, copper and natural gas that by volume and quality will put Poland in the forefront of world producers; conversely, West Europe has heen relying increasngly on imports.

The strong position in manufacturers' exports allows those countries to pay for increasing raw material imports. In poland, the export base is not yet sufficient to pay for all raw material imports, especially those from hard-currency areas. It would upset the balance of payments.

In the postwar development, Poland first exploited to the maximum the operational mines, next gradually increased investments while reducing exports of some materials in short supply at home and then began large scale investments in mining industries. This policy made it possible to defer investment until it could be afforded.

Consequently, Poland's share of world sulphur production soared from virtually zero in 1958 to a current sixth place. Copper's share doubled to 0 6 per cent since only 1965 and will hit 1·2 per cent next year. The big breakthrough is slated for 1972 when a new basin will deliver over 100,000 tons of pure copper yearly.

Post-1960 investments also stimulated extraction of coking coal and lignite. Poland expects to become a major European producer of natural gas in 15 years. More rapid development of rare metals, potassium salts etc. is anticipated for the near term.

In recent years, the share of investments in national income has remained more or less constant for most of Western Europe. Not so in Poland. In real prices in the

past 10 years the investment share has risen from 14 9 to 21·5per cent (1967).

However, the accumulation of capital assets is still insufficient in relation to the potential labour reserves. Investments which augment these assets which can be supplemented by tapping of unutilised labour power are more effective than investments of countries where labour reserves are less ample.

Due to the high growth rate of investments, Poland can still be regarded as an immense construction site. This affects the structure of industrial investment and differentiates between the Polish and Western European situation. In Western Europe expenditure is greater for capital reconstruction and modernization, less completely new manufacturing developments than in Poland.

This process ultimately will reach the point, none the less, where, Poland's investment drive shifts more to modernization that, in turn, brings a more rapid rate of gain in productivity.

By developing a stronger production base in raw materials and semi-finished products, Polish industry will concentrate more effort on expanding those manufacturing branches that have some leeway to make good. Such will be the chief aims of the next five-year plan (1971-75).

Polish Embassy.

(*Continued from page 2.*)

Einstein held the same view. Professor L. I. Gutenmachar recalls an interesting episode, Edison once complained to Einstein that he could not find a good secretary. Einstein asked how he tested the seeretary's fitness for the job. It turned out that Edison asked the applicant several questions. Einstein read the list of questions.

"'What is the distance between New York and Chicago?' But that is to be found in the railway handbook" he commented.

"'What is stainless steel made of?' But you can look that up in a handbook on metallurgy ...."

Einstein's answers to the other questions were much the same.

Many scientists, however, stick to the long-accepted view that the training of memory is much like the training of muscles, and that the more it is srained the more it will develop. Others maintain that memory must not be overtaxed.

The truth is yet to be established!

Olga Garbovskya.

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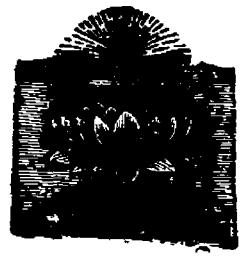

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXIX No. 33] Monday 9-6-1969 [Price 00-10 NP

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

TEACHERS, WOMEN OR MEN?

There are 423,000 teachers in the Ukrine and 304,000 of them are women. The primary schools have 113,000, of whom a mere 7,000 are men.

In the first four forms of Kharkov schools there are 1,629 women teachers and precisely nine men!

That is the background of a controversy going on in the columns of the LITERARY GAZETTE, which is now asking its readers whether they prefer men or women teachers.

In an editorial, the paper notes that men do a good job as headmasters or assistant heads, but male Physical Education or manual work instructors are quite a rarity.

When readers asked the Ukrainian Ministry of Education what they thought about this the answer was rather despondent.

The Ministry pointed out that out of 24,000 students training as Primary school teachers, only one in ten was male!

In the teachers' training colleges, even in so traditionally male a field as mathematics, they had 4,800 girl students and only 800 men.

And even then, the Ministry added, not all male student-teachers actually became teachers.

Some turn into mathematicians, biologists and physicists, and try to get into research establishments.

Language teachers often end up as journalists.

The Ministry, therefore, expected the number of men in teaching to go on shrinking.

In the not-very-distant future, there might be schools without a single man on the staff.

Is this good or bad?

Literary Gezette reports research by the State Institnte of Teaching Sciences, which concludes that boys need male influence in schools as well as out.

The institute went so far as to say that boys not brought up by men were liable to be slow, "soft", and to go through a difficult adolescence.

Having studied many schools, they said that where there were no men teachers they found boys who did not think for themselves, were loath to take responsibility, and generally lacked the natural authority boys ought to have.

That was understandable, because boys needed someone to set up as an ideal, they thought.

A woman teacher could serve as an ideal in the lower forms, but with the approach of adolescence boys needed a man around.

In a word, they were all agreed that schools needed men teachers.

But the fact remains, comments the Literary Gezette, that men teachers are disappearing — for many reasons.

One is that we are living in a technological age; but there are many moral, material and other factors.

The paper is also worried about the fact that all teachers, good and bad, get the same pay.

There is no incentive to become really good. Differentials, it thinks, might do a lot, particularly when the teacher has a family.

Ways must be found, it says, of getting the men teachers back. But how?

U.S.S.R.

FLEW FROM POONA TO BOMBAY !

48 years ago.
19-11-1928.

(*Continued from last issue.*)

"Were it not for the facility so kindly afforded to me I would not have been able to keep my engagement in BomBay. This shows what a great future there is for air service in the country same as in the West. It is gratifying, therefore, that both Government and the public are anxious to progress in this direction. By the public I mean the different Aero Clubs which have recently been started in India. The newly started Aero Club in Bombay owes much to the initiative and enthusiasm of one of our prominent citizens, Sir Victor Sassoon, and it is left to equally enterprising people to start air services. If a regular service is established between Bombay and Poona and if the rates charged are say 25 per cent more than what is paid to the Railway companies there is every reason to believe that far larger numbers will travel between Bombay and Poona and back all the year round than they do at present, and that, in spite of the fact that when the electrification is completed the G.I.P., trains are expected to take two hours and 51 minutes for this run. That would, of course, be a substantial reduction from the time taken at present which is a little over four hours, but the time taken by aeroplanes will be only one fourth of the time that will be taken by electric trains, says Sir Phiroz Sethna.

I am greatly indebted to both Mr. Mehta, and Mr. Vintcent for the opportunity that they gave me of accomanying them from Poona to Bombay. I understand Mr. Vintcent and his friend and partner Mr. J. S. Newell who have been operating in India in their own machines for now near seven months with a view to investigate the possibilities of civil aviation in this country propose making concrete suggestions to Government in connection with the establishment of an air line. Because of the experience they have gained the public would indeed be very pleased if Government will give the weight to their suggestions and help them in every way possible."

* * *

Were Sir Phiroz living now he would plead for service between Earth and Moon!

Ed.

HISTORY OF MYSORE AND YADAVA DYNASTY

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The Rationalist

A GENIUS

A patient with a fractured leg was able to walk on the 16th day after treatment!

A man who had walked on crutches for 30 years because his left leg was shorter and bent at the knee could walk on both legs and throw away his crutches!

This was made possible by the astounding new device invented by Dr. Gavril Ilisarov of Kurgan Hospital, Urals.

Wartime.—To the small hospital in the town of Kurgan in the south-east Urals came soldiers from the front with mutilated arms and legs. Young Dr. Gavril Ilizarov, appointed to his first post in 1944, performed all the duties of a G.P, He answered urgent calls, delivered babies and prescribed cough mixture for colds. But he also found time to think about the soldiers with mutilated limbs, about the children crippled by poliomyelitis and about the cases of bone tuberculosis. They all had to be helped—but how? He was convinced there must be some way. Bones and joints are live tissues and tissues are capable of becoming longer and bigger.

The technique of treating bone fractures is a century old. The patient is put in a plaster cast. This creates several complications. The bones soften, shrink and lose their mobility. Metabolic processes are hindered and the period of healing takes at least six months, if not a year. And most important, plaster casts do not ensure full immobility of the limbs at the fractured point.

Ilizarov himself does not remember how many different methods he turned over in his mind before arriving at a solution: two rings linked with pivots with threaded ends. The threading makes it possible to move the rings towards and away from each other. Captured by wire rings the bone fragments are then fixed in the outer rings and brought closer and closer by the pivots until they meet.

Ilizarov tested his device on scores of animals before he tried it on a volunteer. He well remembers the first time he applied his device to the fractured leg of a patient. Outwardly he was very very calm, but his nerves were on edge. The patient felt fine. On the third day Ilizarov allowed him to walk with crutches, lightly treading on the foot of the fractured leg. And the patient walked. On the 16th day the device was removed—the bones had knitted together!

That day was a real break-through in the history of medicine, a milestone on the road of orthopaedic surgery.

Ilizarov improved on the original device and went on to tackle more complex problems. For many years orthopaedists have experimented unsuccessfully in cures for shortened arms and legs. Ilizarov reasoned that if his device could bring together fractured bones, it could also stretch them! The danger is that if bone fragments are taken apart, what is known as false joints emerge. Ilizarov brought the fragments together first, allowed them to put on bone tissue, then took them apart millimetre by millimeter. The experiments proved effective.

It was not long before the Kurgan hospital was attracting patients from all parts of the country. A 17-year-old girl who had been bent over like an old woman

from childhood could stand upright after Ilivarov's treatment. A man who had walked on crutches for 30 years because his left leg was shorter and bent at the knee could walk on both legs and throw away his crutches .... a child's deformed leg was stretched more than seven inches, enabling the boy to walk normally!

The number of patients considered incurably deformed and cured by Dr. Ilizarov is too long to list. The visitors' book at the new hospital in Kurgan, where he is practising today is filled with the most heart-warming comments. From all over the country doctors come to study his methods.

The hospital, Kurgan's second, was opened recently. It is a large five-storey building with an experimental laboratory and two departments set aside for Ilizarov. Now he can treat many more patients with the help of his numerous assistants.

Today his methods are being introduced all over the Soviet Union His devices—he has invented over 50—are now in mass production. The hospital is exploring new methods of treating a wide range of bone diseases and injuries. In particular, Ilizarov is effectively developing methods of bloodless stretching of extremities and designing more devices to unite broken bones.

* * *

But our doctors mostly care only to squeeze money and let curing go to the devil! Ed.

SHUKA SAPTATI

German lovers of tales from ancient India must be grateful to Prof. Wolfgang Morgenroth who, by translating and publishing Shukasaptati, has made available a treasure of Indian tales that will delight every reader. The 28 black-white and multi-coloured illustrations by Renate Goeritz enhance the beauty of the book and make it extremely attractive. The beautiful, multi-coloured book-jacket, featuring Prabhavati listening to the parrot in a romantic setting, will immediately catch anybody's eye.

Prof. Morgenroth, an eminent Sanskrit schalar of the GDR, has taken great pains to compare the numerous versions of Shukasaptati and has ultimately based his edition on the two oldest preserved Sanskrit versions. "We have tried", he says, "by combining the two versions, to produce a text which comes closer to the common model than each seperate one contains, with only two exceptions, all the stories which are handed down to us in the Sanskrit texts".

For the sake of better understanding Prof. Morgeroth has added 28 pages containing explanations of various words and phrases, difficult to understand for an uninitiated reader. With these explanations and his epilogue it will be easy and a rare pleasure to read the stories told by the parrot to prevent Prabhavati from stepping into the path of sin. G.D R.

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The Manager,
"Rationalist", Mysore.

THE CHRIST MYTH

A Soviet Newspaper declared recently that Jesus Christ was a myth, that the first Christmas was a legend and that Christianity was simply a religion of Roman slaves.

An article in the newspaper Leninskoye-Zmamya (Leninist banner) came in reply to a letter from a worker in the Moscow region asking for information about Christ.

'Of course. I do not believe in God and never did', the worker, N. Cherkassv, wrote; "Did a man of that name who later became deified ever in fact live ?"

"I think that for myself and many others it would be interesting to know about this."

A Chertkov, a Leninskoye Zmamya writer, in a long reply said he agreed with Soviet historians who believed that there was no such person as Christ.

Among the arguments presented by Chertkov were :

No authentic relics of Christ or writings by him have ever been found.

Christ's contemporries, including Roman historians who lived in Judaka at the same time do not mention him.

The gospels, which contained the only documentary mention of him, were written in the middle of the second century A.D. and thus were not eye-witness accounts but legends.

Belief in Christ spread in the ancient Roman Empire because suffering slaves needed a new religion which taught them that they would have a better life in the afterworld, Chertkov added.

"If Christ never existed, what is the sense in carrying out rites whose observance has been allegedly recommended to men by the "Son of God ?". he wrote.

"What is the sense in celebrating Christmas, if he was never born, or Easter if he never lived, died or rose again ?"

Only if a Christian took a serious look at his religion could he realise its meaninglessness, Chertkov wrote. "Only in this way can he become convinced that by praying to Christ, worshipping him, believieg in him and placing hope in him he is believing in and praying to emptiness, a myth, a fairy tale !"

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

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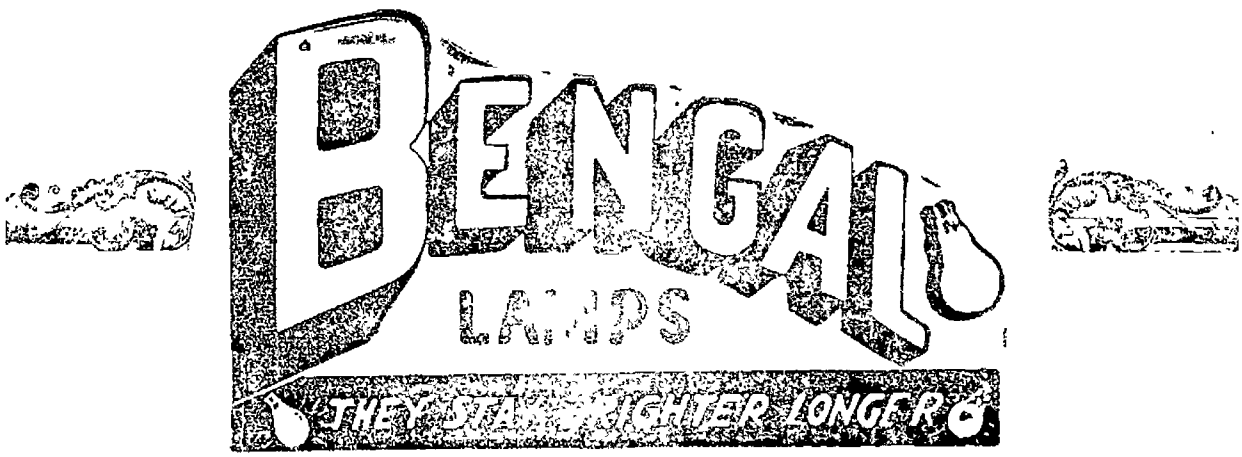

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RS. 20—00

AID BY MAGIC POWERS

A 33-year-old U.S. Navy helicopter pilot claimed that he had used his magic powers to conjure up a tail wind as he made his bid—by jetliner—in the Transatlantic Air Race.

And to help him concentrate on his magic, Commander Bill Martin wore a black hood over his face throughout the race.

In fact, a helpful tail wind did come along to speed up the T.W.A. plane he used for his crossing from Kennedy airport.

And his time of 7 hours 20 minutes put him in first place for the £4,000 prize for the fastest sub-sonic crossing from New York!

He travelled by motor-cycle and helicopter to catch plane to London's Heathrow airport, where a Royal Navy helicopter lifted him to St. Paneras station in the heart of London.

Still wearing his black hood, he was raced by a motor-cycle to the finish at the G. P. Tower.

Then he removed his mask, and, absolutely deadpan, the quiet-spoken American told how he came by his magic.

It was 15 years ago, when he was serving in Singapore and he visited a local hospital.

"A wrinkled, 100-year old Fakir seemed to like me, and he asked me to return at midnight the following day."

Commander Martin went on; "When I returned he had his bed pushed to the open window. He placed one hand on my forehead and pointed the other at the full moon.

"A vibration passed right through my body, and the old Fakir said he was transferring his powers to me."

"He said it would enable me to concentrate to such a degree that I could do ordinary things blindfold. These were his last words. He died there and then!"

Commander Martin: added, "Now I have my own built-in radar system. I can drive a car or even pilot a helicopter wearing a black hood."

Bill did not tell his wife Eugenie and three children back in Doylestown, Pennsylvania, about his entry because "We are hard up."

He said: "I bought my ticket with a credit card and I put everything—including magic—into winning a prize!"

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LAWLESS MINISTERS.

"Several hundred supporters of CPI(M) assembled near the Ranigatchi Fishery in Deganga, 24-Parganas on Friday morning and cut off the bundhs for draining out water with the intention of occupying khas land alleged to have been converted to fishery by some jotedars.

The people alleged that the fishery included 600 bighas of khas land which was previously distributed to some landless peasants, but before they could occupy the land the entire area covering about 1600 bighas was converted to a fishery.

Some minor scuffle followed between the supporters of jotedars and peasants.

The Land Revenue Minister, Mr. Harekrishna Konar ordered the district authorities to post police pickets near the fishery only to ensure that the law and order was not disturbed. Police was, however, asked not to interfere with the people who had cut off the bundhs nor in the dispute between the jotedars and the peasants."

"Is Mr. Harekrishna Konar a buffoon posing as a minister? Why put police to ensure that law and order are not disturbed when people take possession of land to which they are not entitled and dispossess people to whom Government has made over the land? What more remains of lawlessness? To post police to see that law and order are not disturbed is to ensure disorder and lawlessness. Why can't this minister say that the Government will ensure that the rightful persons are in possession? Cowardice, dishonesty, an absence of elementary knowledge seem to be the accomplishments of a minister now-a-days! Shameful and disgraceful are not enough to express our contempt." Says "Truth" of Calcutta.

SHRINGARA PRAKASHA

Professor R. S. Banerjee,
Delghoria, Calcutta 56.
7-6-1969.

Dear Dr. Josyer,

Many thanks for your letter of 5-6-69. I shall honour your V.P.P. as soon as it is presented before me. Very happy to learn that a few chapters of part III of "Sringara Prakasha" are ready. Kindly send per V.P.P. these chapters bound in one volume. All parts of "Sringar Prakasha" are fruits of your sustained labour and profound erudition. We the teachers of Jadhavpur University, Calcutta 32, are looking forward to your next parts of this magnum opus. Kindly inform as the subsequent parts are ready for sale. With kindest regards, Prof R. S. Banerjee.

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The Rationalist

A TRIBUTE TO SANSKRIT

Sir Mirza Ismail, K.C.I.E.;

Inaugurating thh 18th All-India Sanskrit Sahitya Sammelan at Jaipur, Sir Mirza Ismail, Kt. C.I.E., paid the following eloquent tribute to Sanskrit:

"Ever since my days in the Palace in Mysore as Secretary to His Highness the late Maharaja, I have been a great admirer of Sanskrit language and literature, and have rendered what service I could in the cause of that mother of Indian languages. One of the finest Sanskrit Colleges in India is to be found in Mysore, and there is another in Bangalore and yet another in Melkote a town in the same state. and I was very closely associated with the College in Mysore for a good many years. It is, therefore, with no small pleasure that I come before you today to contribute my little bit towards the success of the Conference, and to express my constant interest in Sanskrit language. As an Indian particularly as Chief Minister of a Hindu State, I deem it my duty to do everything in my power to encourage the study of Sanskrit language and literature in which are enshrined so richly the centuries of Hindu thought and culture.

There are some even in this country who attach little or no importance to our ancient languages, and think that a study of those languages is a mere waste of time and energy. Opinion in the most modern of the modern States of the world about Indian civilization and the India of the future is, however, radically different. I will quote a few sentences to illustrate this from a Bulletin (1939) of the American Council of Learned Societies,—"The aim of the Bulletin is to indicate, by brief reference, the importance which Indian civilization has had for the world, still has and may be expected to have—with the deduction that it demands our extended study ..... We must remember that the students now passing through our educational machinery will live their effective lives during the second half of the 20th century; and it takes no gift of prophecy to predict that at that time the world will include a vigorous India, possibly politically free, conceivably a dominant power in the Orient, and certainly intellectually vital and productive. How can Americans, who have never met India in their educational experience, be expected to live intelligenty in such a world ?..... We believe eonsequently that no department of study particularly in the humanities, in any major university can be fully equipped without a properly trained specialist in the Indian phases of its discipline."

Of the contribution of Sanskrit literature to world culture the same bulletin goes on to say: "When the intellectual West discovered the Vedas at the end of the 18th century, this Indian attitude of mind (i.e., philosophy functioning to save religion) had a profound influence, which helped to mould the German romantic movement of the 19th century: and, in another field led to the scientific study of the history and comparison of religions. When Schopenhauer read the Upanishads in a Latin translation of a Persian translation from Sanskrit, he found in those texts, "the comfort of his life, the solace of his death!" Indian thought was responsible for many of the most important currents in our own American Transcendentalist School, pro-

bably the most distinctive American philosophical movement of the 19th century. Long before the 18th century Classic Greece had in India a by word for metaphysical profundity!"

The political renaissance in India can only be fruitful if it is not a process of discarding her traditional culture for one imported from the West, but a process of adapting it to modern requirements, to the demands of political and social theory. And I believe that, in such a process, conferences like the Sammelan may indeed be a great help, even if they do no more than keep the lamp of national culture burning. There is no denying the fact that our national life is overgrown with exotic growths, often harmful to its proper development; and interest in our national literatures may supply the corrective to the present tendency of considering everything modern or western as true and good.

We speak loudly of freedom; but we often forget that the highest freedom is the freedom of the human spirit. Anything that contributes to that freedom helps to solve the problem that faces humanity to-day, namely, the problem of survival. The world is passing through a great spiritual crisis, which is apparent in the conflicts and contradictions that we see around us. Speaking at the British Association a short while ago, Professor M. Polanyi, teacher of Physical Chemistry in Manchester University and one of the foremost scientists of the day, said, "The spiritual hunger of Europe will not be satisfied as long as we follow the leadership of those, whether of the Right or the Left, who teach that material interests alone are real. The most urgent need of the day is to oppose this philosophy with all our might and at every point." The study of Sanskrit classics (may I add Persian classics?), with their undisputed spiritual bias, may satisfy our spiritual hunger, and teach us that material interests are not the only or the highest reality. It may well rescue us from the vulgarity and mob mentality that seem to have invaded all spheres of our society; and give to our national life that tone of depth and refinement which it has lost, but which constitutes the soul of culture and the mark of spiritual freedom." Sir Mirza Ismail.

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VYMANIKA SHASTRA

Panama City,
Florida, U.S.A.
29-5-1969.

Dear Mr. Josyer,

I would like to thank you for your letter and enclosure of the 3rd of this month. Your description of the internal machanisms of the air plane as outlined in the ancient treatise is most remarkable. I would like to state that my research has carried me much farther than I dreamed possible into the ancient lore of the history of mankind.

I have just come upon a volume that is extremely rare in the United States entitled "The Smoky God" by Willis George Emerson describing the work done by one Olaf Jansen who journeyed into the interior of the earth by means of North Pole, remaining there for two years with the inhabitants who spoke the language of Sanskrit. Does any of your records mention the following cities and rivers which are as follows? Cities, Jehu, Eden, Delfi, Rivers, Euphrates, Pison, and Hiddekel, all of which have their source at the city of Eden in almighty artesian fountain called by the inhabitants the "Navel of the Earth".

If any of your records mentions the above then we have truly found the cradle of civilization. A civilization highly advanced vide the Flying Saucers, and the origin of your ancient treatise.

To substantiate the following consider what Admiral Bird said upon returning from the North Pole. "I would like to return to the Land Beyond the Pole". He flew a total of 1750 miles beyond the Pole, radioed back that he was over tropical Jungle. If you will get your globe you will see that in accordance with our present maps this is impossible unless one considers the fact that the world is hollow with the earth's crust being 300 miles thick with an opening of 1000 miles across.

Your knowledge of the metallurgy of the ancient aircraft I believe to be the key to an antigravity device since in accordance with your last letter I was left with the impression that the metals of the air plane coupled with the power source enabled it fly in the upper regions. This device would probably work on the principle of opposing magnetic forces deriving their power from the energy of the sun.

Would you quote me a price on the formula for the three kinds of metals and eight salts used? If so I should be able in the future to build a flying Saucer and go explore the interior of the earth.

I look forward to hearing from you soon. I remain,

Sincerely Yours
Curtis J. McCall, Jr. B.S. D.C.

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AND THE
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BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
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ಭಕ್ತಿ

ಕೆಲವು ದಿನಗಳಹಿಂದೆ ೮೭ ವರ್ಷದ ನನ್ನ ಹಿರಿಯ ಬಂಧುಗಳೊಬ್ಬರು, "ನನಗೆ ದೇವರಮೇಲೆ ಸ್ವಲ್ಪಕೋಪ. ನನ್ನ ಹಿರಿಯ ಮಗ ಇಂಕಂಟ್ಯಾಕ್ಸ್ ಕಮಿಷನರಾಗಿದ್ದು ೭೦ ವರ್ಷವಾಗಿದ್ದರೂ ಏನುಮಾಡಬೇಕಾದರೂ ನನ್ನನ್ನು ಕೇಳಿಮಾಡುತ್ತಿದ್ದ. ಅಂಥವನನ್ನು ದೇವರು ತೆಗೆದುಕೊಂಡಿದಾನೆ," ಎಂದು ಹೇಳಿದರು. ಅದನ್ನು ಕೇಳಿ ಮಹಾಭಾರತದಲ್ಲಿ ಹರಿವಂಶಪರ್ವದಲ್ಲಿ "ಕೇಶಧರ್ಮ" ಎಂಬ ಭಾಗದ ಕಥೆಯು ಜ್ಞಾಪಕಕ್ಕೆ ಬಂತು. ಧರ್ಮರಾಯನು ಜೂಜಿನಲ್ಲಿ ಸೋತು ಕಾಮ್ಯಕವನದಲ್ಲಿ ಕುಂತಿ ದ್ರೌಪದಿ ತಮ್ಮಂದಿರುಗಳೊಡನೆ ಗುಡಿಸಲಿನಲ್ಲಿರುವಾಗ ಕೃಷ್ಣನು ಭೀಷ್ಮರನ್ನು ಕರೆದುಕೊಂಡು ವಿಚಾರಿಸುವುದಕ್ಕೆ ಬರುತ್ತಾನೆ. ಆಗ ಧರ್ಮರಾಯನು ಗದ್ಗದಕಂಠದಿಂದ "ಕೃಷ್ಣ, ನೋಡು. ನಿನ್ನ ಪ್ರೀತಿಯಿಂದ ನಮಗೆ ಈ ಗತಿಬಂದಿದೆ" ಎಂದು ಹೇಳುತ್ತಾನೆ. ಕೃಷ್ಣನು ಸ್ವಲ್ಪನಕ್ಕು ಭೀಷ್ಮರಕಡೆಗೆತಿರುಗಿ, "ಭೀಷ್ಮರೆ, ನಾನು ಏನು ಎಂಬುವದು ನಿಮಗೆ ಗೊತ್ತು. ಧರ್ಮರಾಯನಿಗೆ ಸ್ವಲ್ಪ ಭಕ್ತಿಯನ್ನು ಉಪದೇಶಿಸಿ," ಎಂದು ಹೇಳುತ್ತಾನೆ.

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ಆಸ್ಪೃಷ್ಟಾತಂಭಮಾಸ್ಥಾಯ ಪ್ರಾಂಜಲಿರ್ವಾಕ್ಯಮಬ್ರವೀತ್ ॥
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ವಿದ್ಧಿಪಾಂತವಜೀವೇಕಂಶಕ್ತ್ಯಾತಾರಮಜ್ಯುತಂ ।
ಲೋಕತ್ರಾಣಾಯಸಂಭೂತಂಕೃಷ್ಣಂಸಾಕ್ಷಾಜ್ಜಗತ್ಪ್ರಭುಂ ॥ ೨
ಆಧಾರಂಸರ್ವಭೂತಾನಾಂಪ್ರಾಲಯಂತಮಕಲ್ಮಷಂ ।
ಹರಂತಂಸರ್ವಸಂತಾಪಂಕೃಷ್ಣಂವಿದ್ಧಿಜಗದ್ಗುರುಂ ॥ ೩
ಧರ್ಮಂಧರ್ಮಭೃತಾಂಪಾರ್ಥಕೃಧರ್ಮಮರ್ಥವತಾಂವರಂ ।
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ಸುಖದುಃಖಸ್ಯಕರ್ತಾಸೌಭಕ್ತಾನಾಮನಘಾಮಪಿ ।
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ಅಯಮೇವಪರಂಜ್ಞಾನಮಯಮೇವಪರಾಗತಿಃ ।
ಅಯಮೇವಪರೋಬಂಧುರಯಮೇವಸುಹೃತ್ತಮಃ ॥ ೬
ಇಮಂಭಜಸ್ವಕಾಂತೇಯಸರ್ವಭಾವೇನಪಾಂಡವ ।
ಯುಧಿಷ್ಠಿರಃ ।
ಪಿತಾಮಹಮಹಾಪ್ರಾಜ್ಞಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದ ॥ ೭
ಕೃಷ್ಣೇಧರ್ಮೇಜಧಕ್ತಿರ್ಮೇಯಥಾಸ್ಯಾದ್ದಿತಥಾವದ ।
ಶ್ರೋತುಕಾಮಾಸ್ತ್ವಮೇಪಾರ್ಥಪುಷದುಶ್ಚತಪೋಧನಾಃ ॥ ೮
ಯಜ್ಞಾನೋದೇವತಾಸ್ಸರ್ವೀತಥಾದೇವಾದಿವಿಷ್ಠಿತಾಃ ॥
ಭೀಷ್ಮಃ ॥ ಶೃಣುಪಾಂಡವವಕ್ಷ್ಯಾಮಿಹರೆರ್ಭಕ್ತಿಂಯಥಾವರ್ಣಾಂ ॥ ೯
ಶ್ರೋತೃಣಾಂಸರ್ವಪಾಪಘ್ನಂಪವಿತ್ರಾಂಜಯುಧಿಷ್ಠಿರ ।
ನಾರಾಯಣಂಜಗದ್ಯೋನಿಸಚ್ಚಿದಾನಂದವಿಗ್ರಹಂ ॥ ೧೦
ಯಜಸ್ವರಾಜಶಾರ್ದೂಲಕೃಷ್ಣಂಬ್ರಹ್ಮಸ್ವರೂಪಿಣಂ ।
ರಿಪವಸ್ತಂನಹಿಂಸಂತಿನಬಾಧಂತೇಗ್ರಹಾಶ್ಚತಂ ॥ ೧೧
ರಾಕ್ಷಸಾಶ್ಚನಬಾಧಂತೇಹ್ಯಮುಂಕೃಷ್ಣಪರಾಯಣಂ ।
ಭಕ್ತಿರ್ಭವಾಭವೇದ್ಯಸ್ಯದೇವದೇವೇಜನಾರ್ದನೇ ॥ ೧೨
ಶ್ರೇಯಾಂಸಿತಸ್ಯಸಿದ್ಧ್ಯಂತಿಭಕ್ತ್ಯೇನಾನಧಿಕಸ್ತತಃ ।
ತೌಪಾದೌಸಫಲೌಪುಂಸಾಂವಿಷ್ಣ್ವಾಯತನಗಾಮಿನಾ ॥ ೧೩
ತೌಕರೌಭಾಗ್ಯನಿಲಯೌತೌಹರಿಪೂಜಾಪರಾಯಣೌ ।
ತೇಚನೇತ್ರೇಮಹಾಭಾಗೇಪಶ್ಯತೋಯೇಜನಾರ್ದನಂ ॥ ೧೪
ಸಾಜಿಹ್ವಾಚೋಚ್ಯತೇಸದ್ಭಿರ್ವಿಷ್ಣೋರ್ನಾಮಪರಾಯಣಾ ।
ಸಹಸ್ತೌಸತ್ಯಪುನಸ್ಸತ್ಯಮುದ್ಧೃತೌಭುಜಮುಚ್ಯತೇ ॥ ೧೫
ಪ್ರಮಾಣಂನಾಪರಂವೇದಾನ್ನದೈವಂಕೇಶವಾತ್ಪರಂ ।
ಸತ್ಯಂವಚ್ಮಿಹಿತಂವಚ್ಮಿಸಾರಂವಚ್ಮಿಪುನಃಪುನಃ ॥ ೧೬
ಅಸಾರೇದಗ್ಧಸಂಸಾರೇಸಾರಂಯದ್ವಿಷ್ಣುಪೂಜನಂ ।
ಸರ್ವಭೂತದಯಾಯುಕ್ತೋವಿಷ್ಣೋಪೂಜಾಪರಾಯಣಃ ॥ ೧೭
ಮಾತಾಪಿತ್ರೋಶ್ಚಶುಶ್ರೂಷುಃತಸ್ಯತುಷ್ಟೋಜನಾರ್ದನಃ ।
ಸತ್ಯಥಾಯಾಂಚರಮತೇಸತ್ಯಥಾಂಚಕರೋತಿಯಃ ॥ ೧೮
ಸತ್ಯವಾಙ್ನಿರಹಂಕಾರಃಸತ್ಯಪ್ರೀತೋರವಾಪತಿಃ ।
ನಾಮಸಂಕೀರ್ತನಂವಿಷ್ಣೋಃಕ್ಷುತಪ್ರಸ್ಖಲನಾದಿಷು ॥ ೧೯
ಯಃಕರೋತಿಸದಾಪಾರ್ಥ ತಸ್ಯವಿಷ್ಣುಃಪ್ರಸೀದತಿ ।
ಯಾತುನಾರೀಪತಿಪ್ರಾಣಾಪತಿಪೂಜಾಪರಾಯಣಾ ॥ ೨೦
ತಸ್ಯತುಷ್ಟೋಜಗನ್ನಾಥಃಕೃಷ್ಣೋ ಲೋಕಹಿತೇರತಃ ।
ತಸ್ಮಾಚ್ಛೃಣುಷ್ವಕೌಂತೇಯಯಜಸ್ವಸತತಂವಿಭುಂ ॥ ೨೧
ಮಾಕುರುಷ್ವಮಹಂಕಾರಂವಿದ್ಯೆಲ್ಲೋಲಾಶ್ರಿಯೋಯತಃ ।
ಶರೀರಂಮೃತ್ಯುಸಂಯುಕ್ತಂಜೀವನಿತಂಚಾಪಿಚಂಚಲಂ ॥ ೨೨
ಬಲಾಧಿಕೈರ್ಧನಂಗ್ರಾಹ್ಯಂಸಂಪದಃಕ್ಷಣಭಂಗುರಾಃ ।
ತಸ್ಮಾದ್ಯಜಸ್ವಕೌಂತೇಯಪುಂಡರೀಕಾಕ್ಷಮವ್ಯಯಂ ॥ ೨೩
ಹೇಪಾರ್ಥ ಕೆನಜಾನೀಷೆಹ್ಯಾಯುಷೋರ್ಧಂತುನಿದ್ರಯಾ ।
ಹೃತಂಚಭೋಜನಾದ್ಯೈಶ್ಚ ಕೆಯದಾಯುಸ್ಸಮಾಹೃತಂ ॥ ೨೪
ಕೆಯದ್ವಿಷಯಭೋಗೈಶ್ಚ ಕದಾಧರ್ಮಂಚರಿಷ್ಯಸಿ ।
ಬಾಲಭಾವೇಚವೃದ್ಧತ್ವೇನಘಟೇತಾಚ್ಯುತಾರ್ಚನಂ ॥ ೨೫
ವಯಸ್ಯೇವಚಧರ್ಮಾನ್ವೈವ್ಯಕುರುದ್ಧ್ವಮನಹಂಕೃತಾಃ ।
ಶರೀರಂರೋಗನಿಲಯಂಮಲಾದ್ಯೈಃಪರಿದೂಷಿತಂ ॥ ೨೬
ಕಿಮರ್ಥಂಶಾಶ್ವತಥಿಯಾಪಾಪಂಕುರ್ವಂತಿಮಾನವಾಃ ।
ಅಸಾರಭೂತೇಸಂಸಾರೇನಾನಾದುಃಖಸಮನ್ವಿತೆ ॥ ೨೭
ವಿತ್ವಾಸೋನ್ಯೆವಕರ್ತವ್ಯೋನಾಶೋನಿಶ್ಚಿತಯೇವಹಿ ।
ಶೃಣುತ್ವಂಪಾಂಡವಶ್ರೇಷ್ಠಸತ್ಯಮೇವಮಯೋಚ್ಯತೇ ॥ ೨೮
ಕಾಯಃಸನ್ನಿಹಿತಾಪಾಯಇತಿನಿಶ್ಚಿನುಸರ್ವದಾ ।
ಮಾನಂಕೃಜನ್ನಹಂಕಾರಂಕಾಮಕ್ರೋಧಾದಿಸಂಯುತಂ ॥ ೨೯
ಯಜಸ್ವಸತತಂವಿಷ್ಣುಂಗತಿರನ್ಯಾನವಿದ್ಯತೇ
ಕೋಟಿಜನ್ಮಸಹಸ್ರೇಷುಸ್ಥಾವರಾದಿಷುಪಾಂಡವ ॥ ೩೦
ಸಂಧ್ಯಾಂತಸ್ಯತುಮಾನುಷ್ಯಂಕಥಂಚಿತ್ಪರಿಲಭ್ಯತೆ ।
ತತ್ರಾಪಿನೇವತಾಭಕ್ತಿಃದಾನಬುದ್ಧಿಶ್ಚಪಾಂಡವ ॥ ೩೧
ಯೋಗಬುದ್ಧಿಸ್ತಥಾನ್ಯೇಷಾಂಜನ್ಮಾಂತಂತಪಃಫಲಂ ।
ಮಾನುಷ್ಯಂದುರ್ಲಭಂಪ್ರಾಪ್ಯಯೋಹರಿಂನಾರ್ಚಯೇತ್ಸ್ವಕೃತ ॥
ಮೂರ್ಖಃಪಾಪರತಃಪಾರ್ಥಕೊನ್ಯಸ್ತಸ್ಮಾದಚೇತನಃ :
ಸಾರಾಧಿತೋಜಗನ್ನಾಥೋದದಾತ್ಯಭಿಮತಂಫಲಂ ॥ ೩೩
ಕಸ್ತಂನಪೂಜಯೇದ್ಧೀರ್ಮಾಸಂಸಾರಾಗ್ನಿಪ್ರಪೀಡಿತಃ
ಯಸ್ಮಿಂಸ್ತುಷ್ಟೇಜಗತ್ತುಷ್ಟಂಯತಸ್ಸರ್ವಗತೋಹರಿಃ ॥ ೩೪
ಯಥಾಹಸ್ತಿಪದೇಸರ್ವಂಪಾದಮಾತ್ರಂಪ್ರಲೀಯತೆ ।
ಅಕಾತೇನಯಥಾವ್ಯಾಪ್ತಂಜಗತ್ಸ್ಥಾವರಜಂಗಮಂ ॥ ೩೫

ತಥಾವ್ಯಾಪ್ತಂಭಗವತಾವಿಷ್ಣುನಾಪ್ರಭವಿಷ್ಣುನಾ ।
ಜನನೇಮರಣಂಪ್ರಾಪ್ಯಮರಣೇಜನನಂತಥಾ ॥ ೩೫
ಉಭೇತೇಸನ್ನಿಕೃಷ್ಟೇಹಿತನ್ನಾಕೋಹರಿಸೇವಯಾ ।
ಧ್ಯಾತಸ್ತುತಃಪೂಜಿತೋವಾದೃಷ್ಟೋವಾಸಂಸ್ಪೃಶೋಪಿವಾ ॥ ೩೬
ಯಃಕ್ಷಣಾದ್ಧವಿಷ್ಯೇದೀಕಸ್ತಂದೇವಂನಪೂಜಯೇತ್ ।
ಪ್ರಾಯಶ್ಚಿತ್ತಂಭವೇತ್ಸದ್ಯಃಕರ್ಮಲೋಪೇಸದಾನೃಣಾಂ ॥ ೩೭
ತಮರ್ಚಯಮಹಾಬಾಹೋಮನೋವಾಕ್ಕಾಯಕರ್ಮಭಿಃ ।
ಅಹೋಚಿತ್ರಮಹೋಚಿತ್ರಮಹೋಚಿತ್ರಂಹಿಪಾಂಡವ ॥ ೩೮
ಹರಿನಾಮ್ನಿಸ್ಥಿತೇಲೋಕೇಸಂಸಾರೋವರ್ತತೇಪುನಃ ।
ಯಾವನ್ನೇಂದ್ರಿಯವೈಕಲ್ಯಂಯಾವದ್ವ್ಯಾಧಿರ್ನಬಾಧತೆ ॥ ೩೯
ತಾವದೇವಾರ್ಚನೀಯೋಹಿಸಮ್ಯಗ್ಯೋಗೀಶ್ವರೇಶ್ವರಃ ।
ಭೂಯೋಭೂಯೋಹಿತಂವಚ್ಮಿಭುಜಮುದ್ಧೃತ್ಯಪಾಂಡವ ॥ ೪೦
ಕೃಷ್ಣೋಯಂಸರ್ವದಾಪೂಜ್ಯೋಭುಕ್ತಿಮುಕ್ತಿಪ್ರದೋನೃಣಾಂ ।
ಕ್ರೋಧಮೂಲಂಮನುಷ್ಯಾಣಾಕ್ರೋಧಸ್ಸಂಸಾರಸಾಧನಂ ॥ ೪೧
ಧರ್ಮಕ್ಷಯಕರಃಕ್ರೋಧಃತಸ್ಮಾತ್ತಂಪರಿವರ್ಜಯೇತ್ ।
ಮನಸೈವಮನುಷ್ಯಾಣಾಂಕಾರಣಂಬಂಧಮೋಕ್ಷಯೋಃ ॥ ೪೨
ತಸ್ಮಾತ್ತದೇವಸಂಯೋಜ್ಯತಸ್ಮಿಂಕೃಷ್ಣೇಸುಖೀಭವ ।
ಅನಾರಾಧ್ಯಜಗನ್ನಾಥಂಸರ್ವಕಾಮಫಲಪ್ರದಂ ॥ ೪೩
ಸಂಸಾರಸಾಗರೇಮಗ್ನಾಃಕಥಂಪಾರಂಗಮಿಷ್ಯಥ ।
ಅಚ್ಯುತಾನಂತಗೋವಿಂದನಾಮೋಚ್ಚಾರಣಭೇಷಜಾತ್ ॥ ೪೪
ನಶ್ಯಂತಿಸಕಲಾರೋಗಾಸ್ಸತ್ಯಂಸತ್ಯಂವದಾಮ್ಯಹಂ ।
ಹರಿಭಕ್ತ್ಯಾಜಿತಾಲೋಕಾಜಿತಂಸರ್ವಂಜಯೇದ್ಯತಃ ॥ ೪೫
ತಸ್ಮಾಚ್ಚಸರ್ವದೇವೇಶೇಭಕ್ತಿಂಕುರುತಪಾಂಡವಾಃ ।
ಬಂಧುಮತ್ಪ್ರಬಂಧನಾಧ್ಯತ್ಪಂಪುತ್ರವತ್ಪ್ರಬಂಧಪಾಂಡವಾಃ ॥ ೪೬
ವಿಷ್ಣುಭಕ್ತಿಮತಾಂನೃಣಾಂಭವೇಜ್ಜನ್ಮನಿಜನ್ಮನಿ ।
ಇಹಾಮುತ್ರಫಲಂಲಿಪ್ಸುಃಪೂಜಯೇತ್ಸತತಂಹರಿಂ ॥ ೪೭
ಧ್ಯಾಯೇಚ್ಚಸಂಸ್ಮರೇಜ್ಜಪ್ಯೈಶ್ಚವಸರ್ವಸಿದ್ಧಿರ್ಭವೇದ್ಧ್ರುವಂ ।
ನನಮೇದ್ವಿಷ್ಣವೇಯಸ್ಯಶರೀರಂಸರ್ವದಾಯಿನೆ ॥ ೪೮
ಪಾಪಾನಾಮಾಕರಂತದ್ಧಿಜ್ಞೇಯಂಮಲಕರಂಡಕಂ ।
ತಸ್ಮಾತ್ಸಂಸಾರತಪ್ತಾನಾಂಹರಿರೇವಪರಾಗತಿಃ ॥ ೪೯
ಯನ್ನಾಮಕೀರ್ತನಾದೇವಪ್ರಾಪ್ನುತೇಪರಮಪದಂ ।
ಯಾದವೇಂದ್ರಮಮುಂವಿಷ್ಣುಂಕೃಷ್ಣಂಲೋಕೇಶ್ವರಂಪ್ರಭುಂ ॥
ಅಸ್ಯಪ್ರಸಾದಾತ್ಕೃತ್ಸ್ನಂಭವಿಷ್ಯತಿನಸಂಶಯಃ ।
ಸ್ಮೃತ್ವಾಪಾಲಯಿತಾಹಂತಾಕೃಷ್ಣೋಹಿಜಗತೀಪತಿಃ ॥ ೫೧
ಅಸ್ಮಾತ್ಪರತರಂನಾಸ್ತಿಸತ್ಯಂಸತ್ಯಂವದಾಮ್ಯಹಂ ॥
ಶ್ರೀವೈಶಂಪಾಯನಃ ॥
ಇತಿ ದೇವವ್ರತೇನೋಕ್ತಂನಿಶಮ್ಯಕುರುನಂದನಃ ॥ ೫೩
ಸಂತುಷ್ಟಮಾನಸೋಭೂತ್ವಾಶ್ರೋತುಕಾಮೋಭವತ್ತದಾ ।
ಯಇದಂಕೀರ್ತಯೇನ್ನಿತ್ಯಂಪುಣ್ಯಂಪಾಪಪ್ರಣಾಶನಮ್ ॥ ೫೫
ಹರಿಭಕ್ತಿಕರಂನೃಣಾಂಸರ್ವದಾಪದ್ವಿನಾಶನಂ ।
ಬ್ರಾಹ್ಮಣಾನಾಂಸಮಾಜೇಚಕಥಾಮಿಷ್ಟ್ವಾಲಯೇದ್ಭವೇತ್ ॥ ೫೬
ವರಂವಿಮಾನಮಾರೂಢೋವಿಷ್ಣುಲೋಕಂಸಗಚ್ಛತಿ ।
ಸರ್ವದಾಸಂಸ್ಮರೇದ್ಯಸ್ತುವಾಸುದೇವಂವರಾಪತಿಂ ॥ ೫೭
ಸರ್ವಬಂಧವಿನಿರ್ಮುಕ್ತೋವಿಷ್ಣುಸಾಯುಜ್ಯಮಾಪ್ನುಯಾತ್ ॥
ಇತಿ ಹರಿವಂಶೇಆಶ್ಚರ್ಯಪರ್ವಣಿಶೇಷಧರ್ಮೇಶಾಂತನವ ಪ್ರತಿಪಾದಿತ
ಹರಿಭಕ್ತಿಮಾಹಾತ್ಮ್ಯಕಥನನಾಮದ್ವಿತೀಯೋಧ್ಯಾಯಃ ॥

BOLT FROM THE BLUE

Sri G. Srinivasa Josyer, M A,, B.Ed., Sri G, R. Josyer's son, and Vice President of the Mysore Co-oparative Bank, left on the morning of the 15th instant with fellow-Directors, on a study tour to Bombay, Agra, Delhi, Haridwar, Badari, Srinagar, Calcutta and Madras.

On the 21st night, at 2 a.m. Sri G. R. Josyer was roused by knocks, and on coming out was informed "Sir, The Municipal President sent us to inform you that your son died near Delhi in train. If you will visit him, he will give details."

Mr. Josyer went to the President's residence, and Mr. M. N. Thimmiah, who was on telephone with Mr. P. Gopalakrishna Setty from Delhi, intimated that Sri G. S. Josyer, on boarding train at Muttra, developed high fever, got convulsions, and died before reaching Delhi, the body was taken by the police, that in the morning they would contact Mr. Gurupadaswamy, Minister, and try to recover the body and bring back by plane.

On 22nd at 4-30 p m. phone came from Mr. Tulsidass M.P.'s brother-in-law, that Sri N. Subramanyam, Secretary of the bank. had left Delhi with the body by passenger-plane at 4-30, and would be in Bangalore by 9-30 p.m. Two sons-in law, Professor M. A. Tirunarayanan and Sri N. Narasimhan, B.E. took taxi from Mysore to the air port, and received the coffin and reached Mysore at 12-30 a.m. The body was cremated on 23rd Morning.

Sri G. Srinivrsa Josyer with his party was to have interviewed the President at Rashtrapathi Bhavan on the 23rd!

Instead, he left to interview God! Very Good God!

The Rationalist

GOD'S STATUS

Recently a kinsman wrote to us in brimming sorrow, "My daughter gave birth to a female child, and had fits, and giving birth to a male child had fits again, and both the male child and mother died!" Shortly after, an elder relative, older than Queen Victoria, with children, grandchildren and great-grand-children, enfeeble in limbs but sharp in mind, said to us, "I am somewhat angry with God. He has taken away my eldest born, a son who was devoted to me, who, even at 70, sought my counsel in his affairs. He has taken him away, and left me to mourn him!" Before we could say a few words of consolation and in defence of poor God, other visitors crouded in, and we had to leave.

We recall that from ages past, God, who is worthy of worship, is an easy target for sorrowing souls.

"In the Great Mahabharata, Dharmaraya, having lost his kingdom in a game of dice to Duryodhana, retires, with absolutely nothing, with his mother Kunthi, four brothers and Drowpadi, to Kaamyaka Vana, and lives in an improvised hut. Divine Krishna becomes aware of it by telepathy, contacts Bheeshma, and accompanied by that venerable elder, comes to the Pandavas in their rustic hamlet, and greets Dharmaraya. Ashamed, sorrowful and bitter, Dharmaraya blurts out, "You see what we are reduced to, Krishna. Your friendship has not saved us from this plight. And you are God!"

Krishna laughs goodnaturedly at Dharmaraya's sarcasm, and turning to Bheeshma, tells him, "You know me, wise sage. You know my Divinity, and have faith in me, You know I do not forsake my devotees. You teach Dharmaraya devotion, and ask him not to loose heart."

Then Bheeshma expounds Devotion to Dharmaraya in this wise:

"Listen, Pandava, I shall expound Hari-Bhakti or Devotion to God. It is difficult of attainment. It cleanses both listeners and propounders from sin. God Narayana is Creator of the Universe, and embodiment of "Sat", "Chit", and "Ananda", Life, Thought, and Bliss. That Supreme Brahma is incarnate in Sri Krishna. Enemies do not assail, planets do not harass, Rakshasas do not molest one who is a devotee of Krishna. The man or woman who feels steadfast devotion to God, does achieve prosperity, and is enriched by his or her devotion. Those feet are worthy which walk to the temple of God. Those hands are sources of prosperity which engage in the worship of God. Those eyes are fortunate which dwell on the image of God. That tongue is worthy which utters the name of the Supreme. With hand raised high aloft, I proclaim the solemn truth, that there is no pramaana or authority other than the Veda, and no God other than Vishnu. I repeat the truth, the wholesome truth, the essence of truth, that in the emptiness and burning embers of life, the one essential thing is worship of God. The man who is kind to all beings, who assiduously worships God, who tends to the comforts of his mother and father, earns the approbation of God. The man who is receptive to epic stories, who expounds the epics to others, who is truthful in speech, who is void of self-conceit, earns the approbation of God. The man who utters God's name in the midst of his physical activities, earns the

approbation of God. The woman who loves her husabnd, and gives him her veneration, earns the approbation of God.

Therefore, listen to me, Kowntheya. Because wealth is inconstant like lightning, worship God constantly. Don't give way to self-conceit. The body is perishable, and life is vacillating. Stronger men dispossess the weaker. Wealth may vanish any moment. Therefore give your devoted worship to God, who is unchanging and eternal. Bharatha, don't you know that half of one's life is lost in sleep? Part of it is taken up in eating and digesting. And part is spent in sensuous pleasures and revelry. When will you perform Dharma? During infancy and boyhood, and in the infirmities of old age, there cannot be much worship of God. Only during one's youth and middle age is Divine worship possible in a spirit of humility.

The body is prone to disease, and is defiled by foul contents. Why do men indulge in sin thinking they are eternal? Samsaara or life contains no cream, is burdened with numerous sorrows, is unreliable, and is doomed to destruction. Illustrious Pandava, I am telling you only the truth. Always remember that your body is shadowed by danger, give up self-pride which leads to greed and anger, and practise devotion to God. There is no other means of salvation. After thousands of janmas in plant and other lower orders of life, one is born as man or woman. In such manhood, the feeling of charity, the craving for yoga are the product of virtues practised in past lives.

Having been born into manhood, if one does not offer worship to God even occasionally, who is a greater fool, greater sinner, than he? He is worse than a log. When he is worshipped with devotion, God grants what boon one desires. What wise man, tormented by the fire of family life, could fail to worship Him! When you please God, you please the whole universe. Just as the elephant's foot-mark in the forest track, is evidence of the elephant, all things under the sky, stagnant and sentient, are immanent with God, and are evidence of Him. Birth is the door to death, and death is the preliminary to birth. The two are inseparable. Worship of God is the only means to conquer them. When thought about, when praised, when worshipped, when even just beheld, God relieves one from the shackles of Samsaara. Who then could fail to worship Him? Gallant pandava, by mind, by speech, by limbs, by deeds, worship that Divine Being. Oh wonder, Oh wonder, Oh wonder, Pandava, that when God's name is available, men remain victims to this cycle of birth and death. While the bodily limbs are still sound, while one is not touched by disease, one ought to hasten to worship the Great Benefactor of the Universe. With hand raised aloft, I tell you, again and again, what is for your good. Krishna is the bestower of happiness and salvation to men, and is always to be worshipped. Anger is a disease of the mind, and is obstructive to live's happiness. It destroys one's virtues, and should therefore be avoided. Our mind alone is the cause of our bondage and our release. Therefore direct your mind towards God Krishna, and attain happiness. Without worshipping the Great God who is the bestower of all bounties, how can poor man, struggling in the ocean of life's travails, reach the farther shore? The utterance of the name of God, Achyuta, Ananta, Govinda, is medicine for all human ills. What I am saying is truth, and nothing but the truth. By devotion to God one attains higher worlds, and acquires all things. Therefore, Pandavas, practise

devotion towards the God of Gods. Blessing of relatives, blessing of wealth, blessing of children, are assured for the worshipper of God in each successive birth. One who seeks happiness in life here and hereafter should devotedly worship God, meditate on Him, and surrender oneself to Him. The body which does not prostrate before God, the bestower of all good, is only a receptacle of sin and bag of garbage. Therefore to one who is frying in the cauldron of life, God Hari is the Supreme Benefactor. Therefore offer devotion to Divine Krishna. By His grace you will achieve all earthly welfare. He is the Creator, Protector, and destroyer of the Universe. He is the Supreme God. None is greater than Him."

This exalted instruction imparted by hoary Sage Bheeshma to sorrowing Dharmaraya in Mahabhatatha times, is a balm to ailing hearts for all time. It provides a nectarine remedy to assuage human sorrow and alleviate human ills. It weans the mind from the mundane uncertainties of sensual pleasures and pains, and lifts it into the spiritual realm of tranquil calm and unalloyed bliss. It alters one's perspective about births and deaths, joys and sorrows, losses and gains, and we cease fighting against them with our puny selves,, but face them with placid fortitude and tide over them, strengthened by the feeling that we are backed by Divinity, that we are under Divine care, and whatever happens is under Divine dispensation, and in the Universal Scheme of things, in which we are only an infinitesimal microcosm. We cease to be a tiny soul fluttering helplessly amidst buffeting winds, and establish radar contact with God. Then God is behind us, and we are inside God's mantle. Then God is we, and we are God, and we realise that old, ancient, cryptic Vedic precept, "Tat Twam Asi," "God is you: You are God." That is the consummation to which all metaphysics, all religions, all philosophy aspire.

Then you become immutable, impenetrable, and invulnerable, meditating on Divine Grace, and illuminated by Divine effulgence!

G. R. Josyer.
Editor.

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ಭಕ್ತಿ

ಕೆಲವು ದಿನಗಳಹಿಂದೆ ೮೭ ವರ್ಷದ ನನ್ನ ಹಿರಿಯ ಬಂಧುಗಳೊಬ್ಬರು, "ನನಗೆ ದೇವರಮೇಲೆ ಸ್ವಲ್ಪಕೋಪ. ನನ್ನ ಹಿರಿಯ ಮಗ ಇಂಕಂಟ್ಯಾಕ್ಸ್ ಕಮಿಷನರಾಗಿದ್ದು ೭೦ ವರ್ಷವಾಗಿದ್ದರೂ ಏನುಮಾಡಬೇಕಾದರೂ ನನ್ನನ್ನು ಕೇಳಿಮಾಡುತ್ತಿದ್ದ. ಅಂಥವನನ್ನು ದೇವರು ತೆಗೆದುಕೊಂಡಿದಾನೆ," ಎಂದು ಹೇಳಿದರು. ಅದನ್ನು ಕೇಳಿ ಮಹಾಭಾರತದಲ್ಲಿ ಹರಿವಂಶಪರ್ವದಲ್ಲಿ "ಶೇಷಧರ್ಮ" ಎಂಬ ಭಾಗದ ಕಥೆಯು ಜ್ಞಾಪಕಕ್ಕೆ ಬಂತು. ಧರ್ಮರಾಯನು ಜೂಜಿನಲ್ಲಿ ಸೋತು ಕಾಮ್ಯಕವನದಲ್ಲಿ ಕುಂತಿ ದ್ರೌಪದಿ ತಮ್ಮಂದಿರುಗಳೊಡನೆ ಗುಡಿಸಲಿನಲ್ಲಿರುವಾಗ ಕೃಷ್ಣನು ಭೀಷ್ಮರನ್ನು ಕರೆದುಕೊಂಡು ವಿಚಾರಿಸುವುದಕ್ಕೆ ಬರುತ್ತಾನೆ. ಆಗ ಧರ್ಮರಾಯನು ಗದ್ಗದಕಂಠದಿಂದ "ಕೃಷ್ಣ, ನೋಡು. ನಿನ್ನ ಪ್ರೀತಿಯಿಂದ ನಮಗೆ ಈ ಗತಿಬಂದಿದೆ" ಎಂದು ಹೇಳುತ್ತಾನೆ. ಕೃಷ್ಣನು ಸ್ವಲ್ಪನಕ್ಕು ಭೀಷ್ಮರಕಡೆಗೆತಿರುಗಿ, "ಭೀಷ್ಮರೆ, ನಾನು ಏನು ಎಂಬುವದು ನಿಮಗೆ ಗೊತ್ತು. ಧರ್ಮರಾಯನಿಗೆ ಸ್ವಲ್ಪ ಭಕ್ತಿಯನ್ನು ಉಪದೇಶಿಸಿ," ಎಂದು ಹೇಳುತ್ತಾನೆ.

ನಂತರ ಭೀಷ್ಮರು ಧರ್ಮರಾಯನಿಗೆ ಹೀಗೆಂದು ಹೇಳುತ್ತಾರೆ.

"ಶ್ರೀವೈಶಂಪಾಯನಃ ॥
ಗಂಗಾತನೂಭವಃಶ್ರೀಮಾನಾಜ್ಞಪ್ತೋವೈಮುರಾರಿಣಾ ।
ಅಶ್ರುನಾತಂನಮಸ್ಕೃತ್ಯಪ್ರಾಂಜಲಿರ್ವಾಕ್ಯಮಬ್ರವೀತ್ ॥
ಶ್ರೀಭೀಷ್ಮಃ ॥
ವಿದ್ಧಿಪಾಂಡವದೇವೇಶಂಸರ್ವದಾತಾರಮಚ್ಯುತಂ ।
ಲೋಕತ್ರಾಣಾಯಸಂಭೂತಂಕೃಷ್ಣಂಸಾಕ್ಷಾಜ್ಜಗತ್ಪ್ರಭುಂ ॥ ೨
ಆಧಾರಂಸರ್ವಭೂತಾನಾಂಪಾಲಯಂತಮಕಲ್ಮಷಂ ।
ಹರಂತಂಸರ್ವಸಂತಾಪಂಕೃಷ್ಣಂವಿದ್ಧಿಜದ್ಗುರುಂ ॥ ೩
ಧರ್ಮಂಧರ್ಮಭೃತಾಂಸಾರ್ಥಹ್ಯರ್ಥಮರ್ಥವತಾಂವರಂ ।
ಸತ್ಯಂಸತ್ಯವತಾಂಕೃಷ್ಣಂಕಾಮಯಂತಂವಿದ್ಧಿಕಾಮಿನಾಂ ॥ ೪
ಸುಖದುಃಖಸ್ಯಕರ್ತಾಸೌಭಕ್ತಾನಾಮಸತಾಮಪಿ ।
ಅಯಮೇವಪರೋಮಂತ್ರೋಹ್ಯಯಮೇವಪರಂತಪಃ ॥ ೫
ಅಯಮೇವಪರಂಜ್ಞಾನಮಯಮೇವಪರಾಗತಿಃ ।
ಅಯಮೇವಪರೋಬಂಧುರಯಮೇವಸುಹೃತ್ತಮಃ ॥ ೬
ಇಮಂಭಜಸ್ವಕೌಂತೇಯಸರ್ವಸಂಪದ್ಭವೇತ್ತವ ॥
ಯುಧಿಷ್ಠಿರಃ ॥
ಪಿತಾಮಹಮಹಾಪ್ರಾಜ್ಞಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದ ॥ ೭
ಕೃಷ್ಣೇಧರ್ಮೇಜಭಕ್ತಿರ್ಮೇಯಥಾಸ್ಯಾದ್ಧಿತಥಾವದ ।
ಶ್ರೋತುಕಾಮಾಸ್ತ್ವಮೀಪಾರ್ಥಋಷಯಶ್ಚತಪೋಧನಾಃ ॥ ೮
ಯಜ್ಞಾನೋದೇವತಾಸ್ಸರ್ವೇತಥಾದೇವಾದಿವಿಸ್ಥಿತಾಃ ॥
ಭೀಷ್ಮಃ ॥ ಶೃಣುಪಾಂಡವವಕ್ಷ್ಯಾಮಿಹರಿಭಕ್ತಿಂಸುದುರ್ಲಭಾಂ ॥ ೯
ಶ್ರೋತೃಣಾಂಸರ್ವಪಾಪಘ್ನೀಂವದತಾಂಚಯುಧಿಷ್ಠಿರ ।
ನಾರಾಯಣಂಜಗದ್ಯೋನಿಂಸಚ್ಚಿದಾನಂದವಿಗ್ರಹಂ ॥ ೧೦
ಯಜಸ್ವರಾಜಶಾರ್ದೂಲಕೃಷ್ಣಂಬ್ರಹ್ಮಸ್ವರೂಪಿಣಂ ।
ರಿಪವಸ್ತಂನಹಿಂಸಂತಿನಬಾಧಂತೇಗ್ರಹಾಶ್ಚತಂ ॥ ೧೧
ರಾಕ್ಷಸಾಶ್ಚನಬಾಧಂತೇಹ್ಯಮುಂಕೃಷ್ಣಪರಾಯಣಂ ।
ಭಕ್ತಿರ್ಭವತಿವೈದ್ಯಸ್ಯದೇವದೇವೇಜನಾರ್ದನೇ ॥ ೧೨
ಶ್ರೇಯಾಂಸಿತಸ್ಯಸಿದ್ಧ್ಯಂತಿಭಕ್ತಿರ್ಮಾನಧಿಕಸ್ತಥಃ ।
ತಾವಾದೌಸಫಲೌಪುಂಸಾಂವಿಷ್ಣ್ವಯತನಗಾಮಿನೌ ॥ ೧೩
ತಾಕರಾಭಾಗ್ಯನಿಲಯೌಹರಿಪೂಜಾಪರಾಯಣೌ ।
ತೇಜನೇತ್ರೇಮಹಾಭಾಗೇಪಶ್ಯತೋಯೇಜನಾರ್ದನಂ ॥ ೧೪
ಸಾಜಿಹ್ವಾಜೋಚ್ಯತೇಸದ್ಭಿಃವಿಷ್ಣುನಾಮಪರಾಯಣಾ ।
ಸತ್ಯಂಸತ್ಯಂಪುನಸ್ಸತ್ಯಮುದ್ಧೃತ್ಯಭುಜಮುಚ್ಯತೆ ॥ ೧೫
ಪ್ರಮಾಣಂನಾಪರಂವೇದಾನ್ನದೈವಂಕೇಶವಾತ್ಪರಂ ।
ಸತ್ಯಂವಚ್ಮಿಹಿತಂವಚ್ಮಿಸಾರಂವಚ್ಮಿಪುನಃಪುನಃ ॥ ೧೬
ಅಸಾರೇದಗ್ಧಸಂಸಾರೇಸಾರಂಯದ್ವಿಷ್ಣುಪೂಜನಂ ।
ಸರ್ವಭೂತದಯಾಯುಕ್ತೋವಿಷ್ಣುಪೂಜಾಪರಾಯಣಃ ॥ ೧೭
ಮಾತಾಪಿತ್ರೋಶ್ಚಶುಶ್ರೂಷುಃತಸ್ಯತುಷ್ಟೋಜನಾರ್ದನಃ ।
ಸತ್ಯಥಾಯಾಂಚರಮತೇಸತ್ಯಥಾಂಚಕರೋತಿಯಃ ॥ ೧೮
ಸತ್ಯವಾಙ್ನಿರಹಂಕಾರಃಸತ್ಯಪ್ರೀತೋರಮಾಪತಿಃ ।
ನಾಮಸಂಕೀರ್ತನಂವಿಷ್ಣೋಃಕ್ಷುತಪ್ರಸ್ಖಲನಾದಿಷು ॥ ೧೯
ಯಃಕರೋತಿಸದಾಪಾರ್ಥತಸ್ಯವಿಷ್ಣುಃಪ್ರಸೀದತಿ ।
ಯಾತುನಾರೀಸತಿಪ್ರಾಣಾಪತಿಪೂಜಾಪರಾಯಣಾ ॥ ೨೦
ತಸ್ಯತುಷ್ಟೋಜಗನ್ನಾಥಃಕೃಷ್ಣೋಲೋಕಹಿತೇರತಃ ।
ತಸ್ಮಾಚ್ಛೃಣುಷ್ವಕೌಂತೇಯಯಜಸ್ವಸತತಂವಿಭುಂ ॥ ೨೧
ಮಾಕುರುಷ್ವನುಹಂಕಾರಂವಿದ್ಯುಲ್ಲೋಲಾಶ್ರಿಯೋಯತಃ ।
ಶರೀರಂಮೃತ್ಯುಸಂಯುಕ್ತಂಜೀವಿತಂಚಾಪಿಚಂಚಲಂ ॥ ೨೨
ಬಲಾಧಿಕೈರ್ಧನಂಗ್ರಾಹ್ಯಂಸಂಪದಃಕ್ಷಣಭಂಗುರಾಃ ।
ತಸ್ಮಾದ್ಯಜಸ್ವಕೌಂತೇಯಪುಂಡರೀಕಾಕ್ಷಮವ್ಯಯಂ ॥ ೨೩
ಹೇಪಾರ್ಥಕಿಂನಜಾನೀಷೇಹ್ಯಾಯುಷೋಧ್ವಂತುನಿದ್ರಯಾ ।
ಹೃತಂಚಭೋಜನಾದ್ಯೈಶ್ಚಕಿಯದಾಯುಸ್ಸವಾಹೃತಂ ॥ ೨೪
ಕಿಯದ್ವಿಷಯಭೋಗೈಶ್ಚಕದಾಧರ್ಮಂಚರಿಷ್ಯಸಿ ।
ಬಾಲಭಾವೇಚವೃದ್ಧತ್ವೇನಘಟೇತಾಚ್ಯುತಾರ್ಚನಂ ॥ ೨೫
ವಯಸ್ಯೇವಚಧರ್ಮಾನ್ವೈಕುರುದ್ಧ್ವಮನಹಂಕೃತಾಃ ।
ಶರೀರಂರೋಗನಿಲಯಂಮಲಾದ್ಯೈಃಪರಿದೂಷಿತಂ ॥ ೨೬
ಕಿಮರ್ಥಂಶಾಶ್ವತಥಿಯಾಪಾಪಂಕುರ್ವಂತಿಮಾನವಾಃ ।
ಅಸಾರಭೂತೇಸಂಸಾರೇನಾನಾದುಃಖಸಮನ್ವಿತೆ ॥ ೨೭
ವಿಶ್ವಾಸೋನೈವಕರ್ತವ್ಯೋನಾಶೋನಿಶ್ಚಿತಯೇವಹಿ ।
ಶೃಣುತ್ವಂಪಾಂಡವಶ್ರೀಮ್ಯಸತ್ಯಮೇವಮಯೋಚ್ಯತೇ ॥ ೨೮
ಕಾಯಃಸನ್ನಿಹಿತಾಪಾಯಇತಿನಿಶ್ಚಿನುಸರ್ವದಾ ।
ಮಾನಂತ್ಯಜನ್ನಹಂಕಾರಂಕಾಮಕ್ರೋಧಾದಿಸಂಯುತಂ ॥ ೨೯
ಯಜಸ್ವಸತತಂವಿಷ್ಣುಂಗತಿರನ್ಯಾನವಿದ್ಯತೆ
ಕೋಟಿಜನ್ಮಸಹಸ್ರೇಷುಸ್ಥಾವರಾದಿಷುಪಾಂಡವ ॥ ೩೦
ಸಂಭ್ರಾಂತಸ್ಯತುಮಾನುಷ್ಯಂಕಥಂಚಿತ್ಪರಿಲಭ್ಯತೆ ।
ತತ್ರಾಪಿದೇವತಾಭಕ್ತಿಃದಾನಬುದ್ಧಿಶ್ಚಪಾಂಡವ ॥ ೩೧
ಯೋಗಬುದ್ಧಿಸ್ತಥಾನ್ಯೇಷಾಂಜನ್ಮಾಂತರತಪಃಫಲಂ ।
ಮಾನುಷ್ಯಂದುರ್ಲಭಂಪ್ರಾಪ್ಯಯೋಹರಿಂನಾರ್ಚಯೇತ್ಸಕೃತ್ ॥
ಮೂರ್ಖಃಪಾಪರತಃಪಾರ್ಥಕೋನ್ಯಸ್ತಸ್ಮಾದಚೇತನಃ ।
ನಾರಾಧಿತೋಜಗನ್ನಾಥೋದದಾತ್ಯಭಿಮತಂಫಲಂ ॥ ೩೩
ಕಸ್ತಂನಪೂಜಯೇದ್ದೀಮಾನ್ಸಂಸಾರಾಗ್ನಿಪ್ರಪೀಡಿತಃ
ಯಸ್ಮಿಂಸ್ತುಷ್ಟೇಜಗತ್ತುಷ್ಟಂಯತಸ್ಸರ್ವಗತೋಹರಿಃ ॥ ೩೪
ಯಥಾಹಸ್ತಿಪದೇಸರ್ವಂಪಾದವಾತ್ಯಂತುಲೀಯತೆ ।
ಆಕಾಶೇನಯಥಾವ್ಯಾಪ್ತಂಜಗತ್ಸ್ಥಾವರಜಂಗಮಂ ॥ ೩೫

ತಥಾವ್ಯಾಪ್ತಂಭಗವತಾವಿಷ್ಣುನಾಪ್ರಭವಿಷ್ಣುನಾ ।
ಜನನೇಮರಣಂಪ್ರಾಪ್ಯಮರಣೇಜನನಂತಥಾ ॥ ೩೫
ಉಭೇತೇಸನ್ನಿಕೃಷ್ಟೇಹಿತನ್ನಾಶೋಹರಿಸೇವಯಾ ।
ಧ್ಯಾತಸ್ಸ್ತುತಃಪೂಜಿತೋವಾದೃಷ್ಟೋವಾಸಂಸ್ಪೃಶೋಪಿವಾ ॥ ೩೬
ಯಃಕ್ಷಣಾದ್ಭವವಿಚ್ಛೇದೀಕಸ್ತಂದೇವಂನಪೂಜಯೇತ್ ।
ಪ್ರಾಯಶ್ಚಿತ್ತಂಭವೇತ್ಸದ್ಯಃಕರ್ಮಲೋಪೇಸದಾನೃಣಾಂ ॥ ೩೭
ತಮರ್ಚಯಮಹಾಬಾಹೋಮನೋವಾಕ್ಕಾಯಕರ್ಮಭಿಃ ।
ಅಹೋಚಿತ್ರಮಹೋಚಿತ್ರಮಹೋಚಿತ್ರಂಹಿಪಾಂಡವ ॥ ೩೮
ಹರಿನಾಮ್ನಿ ಸ್ಥಿತೇಲೋಕೇಸಂಸಾರೋವರ್ತತೇಪುನಃ ।
ಯಾವನ್ನೇಂದ್ರಿಯವೈಕಲ್ಯಂಯಾವದ್ವ್ಯಾಧಿರ್ನಬಾಧತೆ ॥ ೩೯
ತಾವದೇವಾರ್ಚನೀಯೋಹಿಸಮ್ಯಗ್ಯೋಗೀಶ್ವರೇಶ್ವರಃ ।
ಭೂಯೋಭೂಯೋಹಿತಂವಚ್ಮಿಭುಜಮುದ್ಧೃತ್ಯಪಾಂಡವ ॥ ೪೦
ಕೃಷ್ಣೋಯಂಸರ್ವದಾಪೂಜ್ಯೋಭುಕ್ತಿಮುಕ್ತಿಪ್ರದೋನೃಣಾಂ ।
ಕ್ರೋಧಮೂಲಂಮನಃಪಾರ್ಥಕ್ರೋಧಸ್ಸಂಸಾರಸಾಧನಂ ॥ ೪೧
ಧರ್ಮಕ್ಷಯಕರಃಕ್ರೋಧಃತಸ್ಮಾತ್ತಂಪರಿವರ್ಜಯೇತ್ ।
ಮನಏವಮನುಷ್ಯಾಣಾಂಕಾರಣಂಬಂಧಮೋಕ್ಷಯೋಃ ॥ ೪೨
ತಸ್ಮಾತ್ತದೇವಸಂಯೋಜ್ಯಶಸ್ಮಿಕೃಷ್ಣೇಸುಬೀಭವ ।
ಅನಾರಾಧ್ಯಜಗನ್ನಾಥಂಸರ್ವಕಾಮಫಲಪ್ರದಂ ॥ ೪೩
ಸಂಸಾರಸಾಗರೇಮಗ್ನಾಃಕಥಂಪಾರಂಗಮಿಷ್ಯಥ ।
ಅಚ್ಯುತಾನಂತಗೋವಿಂದನಾಮೋಚ್ಚಾರಣಭೇಷಜಾತ್ ॥ ೪೪
ನಶ್ಯಂತಿಸಕಲಾರೋಗಾಸ್ಸತ್ಯಂಸತ್ಯಂವದಾಮ್ಯಹಂ ।
ಹರಿಭಕ್ತ್ಯಾಜಿತಾಲೋಕಾಜಿತಂಸರ್ವಂತಯೈವಹಿ ॥ ೪೫
ತಸ್ಮಾಜ್ಜಸರ್ವದೇವೇಶೇಭಕ್ತಿಂಕುರುತಪಾಂಡವಾಃ ।
ಬಂಧುಮತ್ತ್ವಂಧನಾಢ್ಯತ್ವಂಪುತ್ರವತ್ತ್ವಂಜಪಾಂಡವಾಃ ॥ ೪೬
ವಿಷ್ಣುಭಕ್ತಿಮತಾಂನೃಣಾಂಭವೇಜ್ಜನ್ಮನಿಜನ್ಮನಿ ।
ಇಹಾಮುತ್ರಫಲಂಲಿಪ್ಸುಃಪೂಜಯೇತ್ಸಶತಂಹರಿಂ ॥ ೪೭
ಧ್ಯಾಯೇಚ್ಚಸಂಸ್ಮರೇಚ್ಚೈವಸರ್ವಸಿದ್ಧಿರ್ಭವೇದ್ಧ್ರುವಂ ।
ನನಮೇದ್ವಿಷ್ಣವೇಯಸ್ಯಶರೀರಂಸರ್ವದಾಯಿನೆ ॥ ೪೮
ಪಾಪಾನಾಮಾಕರಂತದ್ಧಿಜ್ಞೇಯಂಮಲಕರಂಡಕಂ ।
ತಸ್ಮಾತ್ಸಂಸಾರತಪ್ತಾನಾಂಹರಿರೇವಪರಾಗತಿಃ ॥ ೪೯
ಯನ್ನಾಮಶ್ರವಣಾದೇವಪ್ರಾಪ್ಯತೇಪರಮಂಪದಂ ।
ಯಾದವೇಂದ್ರಮಮುಂವಿಷ್ಣುಂಕೃಷ್ಣಂಲೋಕೇಶ್ವರಂಪ್ರಭುಂ ॥ ೫೦
ಅಸ್ಯಪ್ರಸಾದಾತ್ತೇಸರ್ವಂಭವಿಷ್ಯತಿನಸಂಶಯಃ ।
ಸ್ಪೃಷ್ಟಾಪಾಲಯಿತಾಹಂತಾಕೃಷ್ಣೋಹಿಜಗತೀಪತಿಃ ॥ ೫೧
ಅಸ್ಮಾತ್ಪರತರಂನಾಸ್ತಿಸತ್ಯಂಸತ್ಯಂವದಾಮ್ಯಹಂ ॥
ಶ್ರೀವೈಶಂಪಾಯನಃ ॥
ಇತಿ ದೇವವ್ರತೇನೋಕ್ತಂಶ್ರುತ್ವಾಕುರುನಂದನಃ ॥ ೫೨
ಸಂತುಷ್ಟಮಾನಸೋಭೂತ್ವಾಶ್ರೋತುಕಾಮೋಭವತ್ತದಾ ।
ಯಇದಂಕೀರ್ತಯೇನ್ನಿತ್ಯಂಪುಣ್ಯಂಪಾಪಪ್ರಣಾಶನಮ್ ॥ ೫೩
ಹರಿಭಕ್ತಿಕರಂನೃಣಾಂಸರ್ವಪಾಪಪ್ರಣಾಶನಂ ।
ಬ್ರಾಹ್ಮಣಾನಾಂಸಮಾಜೇಚತಥಾವಿಷ್ಣ್ವಲಯೇಭವೇತ್ ॥ ೫೪
ವರಂವಿಮಾನಮಾರೂಢೋವಿಷ್ಣುಲೋಕಂಸಗಚ್ಛತಿ ।
ಸರ್ವದಾಸಂಸ್ಮರೇದ್ಯಸ್ತುವಾಸುದೇವಂವರಾಪತಿಂ ॥ ೫೫
ಸರ್ವೇಬಂಧವಿನಿರ್ಮುಕ್ತೋವಿಷ್ಣುಸಾಯುಜ್ಯಮಾಪ್ನುಯಾತ್ ॥
ಇತಿ ಹರಿವಂಶೇಅಶ್ವತ್ಥಪರ್ವಣಿಶೇಷಧರ್ಮೇಶಾಂತನವ ಪ್ರತಿಪಾದಿತ
ಹರಿಭಕ್ತಿಮಾಹಾತ್ಮ್ಯಕಥನಂನಾಮದ್ವಿತೀಯೋಧ್ಯಾಯಃ ॥

ಕನ್ನಡ ಭಾಷಾಂತರ

ಶ್ರೀವೈಶಂಪಾಯನರು: ಗಂಗಾಪುತ್ರನು ಕೃಷ್ಣನಿಂದ ಆಜ್ಞಪ್ತನಾಗಿ ಮನಸ್ಸಿನಲ್ಲಿ ಅವನಿಗೆ ನಮಸ್ಕರಿಸಿ ಕೈಮುಗಿದುಕೊಂಡು ಹೀಗೆ ಹೇಳುತ್ತಾರೆ.

ಶ್ರೀಭೀಷ್ಮರು; ಪಾಂಡವ, ಶ್ರೀಕೃಷ್ಣನನ್ನು ದೇವೇಶ, ಎಲ್ಲವನ್ನೂ ಕೊಡುವವನು, ಅಚ್ಯುತ, ಜಗದ್ರಕ್ಷಣೆಗಾಗಿ ಹುಟ್ಟಿರುವ ಸಾಕ್ಷಾಜ್ಜಗತ್ಪ್ರಭು, ಎಂದು ತಿಳಿ. ಅವನು ಎಲ್ಲಾ ಪ್ರಾಣಿಗಳಿಗೂ ಆಧಾರ, ರಕ್ಷಕ, ದೋಷರಹಿತ, ಪಾಪನಿವಾರಕ, ಜಗದ್ಗುರು. ಅವನು ಧರ್ಮವಂತರ ಧರ್ಮ, ಹಣವಂತರಿಗೆ ಹಣ, ಸತ್ಯವಂತರಿಗೆ ಸತ್ಯ, ಕಾಮಿಗಳಿಗೆ ಕಾಮ. ಭಕ್ತರಾದವರು ಅಸಜ್ಜನರಾದರೂ ಅವರ ಸುಖದುಃಖಗಳಿಗೆ ಕಾರಣನು. ಅವನೆ ಪರಮಮಂತ್ರ, ಅವನೆ ಪರಮ ತಪಸ್ಸು, ಅವನೆ ಪರಜ್ಞಾನ, ಅವನೆ ಅಂತಿಮ ಗತಿ, ಅವನೆ ಪರಮ ಬಂಧು, ಅವನೆ ಪರಮಸ್ನೇಹಿತನು, ಕೌಂತೇಯ. ಅವನನ್ನು ಭಜಿಸು. ಎಲ್ಲಾ ಸಂಪತ್ತೂ ನಿನಗೆ ಲಭಿಸುತ್ತದೆ.

ಯುಧಿಷ್ಠಿರ: ಪಿತಾಮಹ, ಮಹಾಪ್ರಾಜ್ಞ, ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದ, ಕೃಷ್ಣನಲ್ಲೂ ಧರ್ಮದಲ್ಲೂ ನನಗೆ ಭಕ್ತಿಯು ಹ್ಯಾಗೆ ಉತ್ಪನ್ನವಾಗುತ್ತದೆಯೊ ಅದನ್ನು ಹೇಳಿ. ಇಲ್ಲಿ ನೆರೆದಿರುವ ತಪೋಧನರಾದ ಋಷಿಗಳೂ, ಯಾಜ್ಞಿಕರೂ, ದೇವಾದಿದೇವತೆಗಳೂ ಕೇಳಲು ಬಯಸುತ್ತಾರೆ.

ಭೀಷ್ಮರು: ಕೇಳು, ಪಾಂಡವ. ಸುದುರ್ಲಭ ಮತ್ತು ಕೇಳುವವರಿಗೂ ಹೇಳುವವರಿಗೂ, ಸರ್ವಪಾಪನಿವಾರಿಯೂ ಆದ ಹರಿಭಕ್ತಿಯನ್ನು ವಿವರಿಸುತ್ತೇನೆ. ನಾರಾಯಣ, ಜಗತ್ಸ್ರಷ್ಟಾ, ಸಚ್ಚಿದಾನಂದ ಮೂರ್ತಿ, ಬ್ರಹ್ಮಸ್ವರೂಪಿ, ಆದ ಕೃಷ್ಣನನ್ನು ಪೂಜಿಸು. ಕೃಷ್ಣನಲ್ಲಿ ಭಕ್ತಿಯುತನನ್ನು ಶತ್ರುಗಳು ಹಿಂಸಿಸುವದಿಲ್ಲ, ಗ್ರಹಗಳು ಬಾಧಿಸುವದಿಲ್ಲ, ರಾಕ್ಷಸರು ಪೀಡಿಸುವದಿಲ್ಲ. ದೇವದೇವನಾದ ಜನಾರ್ದನನಲ್ಲಿ ದೃಢಭಕ್ತಿಯುಳ್ಳವರಿಗೆ ಸಕಲಶ್ರೇಯಸ್ಸುಗಳೂ ಸಿದ್ಧಿಸುತ್ತವೆ. ಭಕ್ತಿಯುತನು ಅದ್ದರಿಂದ ಉತ್ತಮನು. ವಿಷ್ಣುವಿನ ಆಲಯಕ್ಕೆ ಹೋಗುವ ಕಾಲುಗಳು ಸಫಲಗಳು. ಹರಿಪೂಜೆಯಲ್ಲಿ ನಿರತವಾದ ಕೈಗಳು ಭಾಗ್ಯಶಾಲಿಗಳು. ಜನಾರ್ದನನನ್ನು ನೋಡುವ ಕಣ್ಣುಗಳು ಪುಣ್ಯಶಾಲಿಗಳು. ವಿಷ್ಣುನಾಮ ಕೀರ್ತನಮಾಡುವ ನಾಲಿಗೆಯೆ ನಾಲಿಗೆ, ಎಂದು ಸಭ್ಯರು ಹೇಳುತ್ತಾರೆ. ಕೈಯನ್ನು ಮೇಲಕ್ಕೆತ್ತಿಕೊಂಡು ಘೋಷಿಸುತ್ತೇನೆ ಸತ್ಯವನ್ನೆ, ಕೇಳು. ವೇದಕ್ಕಿಂತ ಬೇರೆ ಪ್ರಮಾಣವಿಲ್ಲ. ಕೇಶವನಿಗಿಂತ ಬೇರೆ ಯಾವ ದೈವವೂ ಇಲ್ಲ. ಸತ್ಯವನ್ನು ಹೇಳುತ್ತೇನೆ, ಹಿತವನ್ನು ಹೇಳುತ್ತೇನೆ, ಸಾರವನ್ನು ಹೇಳುತ್ತೇನೆ ಕೇಳು. ನಿಸ್ಸಾರವಾದ ಈ ಹಾಳುಸಂಸಾರದಲ್ಲಿ ಸಾರವೆನ್ನುವದು ವಿಷ್ಣುಪೂಜೆಯು. ಎಲ್ಲಾ ಪ್ರಾಣಿಗಳಲ್ಲಿಯೂ ದಯಾವಂತನಾಗಿ ವಿಷ್ಣುಪೂಜೆಯಲ್ಲಿ ನಿರತನಾಗಿ ಮಾತಾಪಿತೃಗಳಿಗೆ ಶುಶ್ರೂಷೆಮಾಡುವವನು ಜನಾರ್ದನನಿಗೆ ಸಂತೋಷವನ್ನುಂಟುಮಾಡುತ್ತಾನೆ. ಸತ್ಯಥಾ ಶ್ರವಣದಲ್ಲೂ, ಸತ್ಯಥಾಪ್ರವಚನದಲ್ಲೂ ಆದರವುಳ್ಳವನಾಗಿ ಸತ್ಯವನ್ನೇ ಹೇಳುವವನಾಗಿ. ಅಹಂಕಾರವಿಲ್ಲದವನು ರಮಾಪತಿಯ ಪ್ರೀತಿಗೆ

ಪಾತ್ರನಾಗುತ್ತಾನೆ. ತೀನುವಾಗ. ಕೆಮ್ಮುವಾಗ ವಿಷ್ಣುವಿನ ನಾಮ ಕೀರ್ತನ ಮಾಡುವವನನ್ನು ವಿಷ್ಣುವು ಪ್ರೀತಿಸುತ್ತಾನೆ. ಯಾವ ಸ್ತ್ರೀಯು ಪತಿಪ್ರಾಣಳೊ, ಪತಿಪೂಜೆಯಲ್ಲಿ ಪರಾಯಣಳೊ, ಅಂಥ ವಳು ದೇವರಿಗೆ ಸಂತೋಷವನ್ನುಂಟುಮಾಡುತ್ತಾಳೆ. ಆದ್ದರಿಂದ, ಕೇಳು ಕೌಂತೇಯ, ಸತತವೂ ವಿಷ್ಣುವನ್ನು ಪೂಜಿಸು. ಅಹಂಕಾರವನ್ನು ಮಾಡಬೇಡ. ಸಂಪತ್ತು ಮಿಂಚಿನಂತೆ ಕ್ಷಣಿಕ ವಾದದ್ದು. ದೇಹವು ಮೃತ್ಯುವಿನಿಂದ ಕೂಡಿದೆ. ಜೀವವು ಅಶಾಶ್ವತ. ಬಲಿಷ್ಠರು ಸಂಪತ್ತನ್ನು ಕಿತ್ತುಕೊಳ್ಳುತ್ತಾರೆ ಸಂಪತ್ತುಗಳು ಕ್ಷಣದಲ್ಲಿ ನಾಶವಾಗತಕ್ಕವು. ಆದ್ದರಿಂದ ಅವ್ಯಯನಾದ ಪುಂಡರೀ ಕಾಕ್ಷನನ್ನು ಪೂಜಿಸು. ಎಲೈ ಪಾರ್ಥ, ನೀನು ಅರಿಯೆಯಾ? ಆಯುಸ್ಸಿನಲ್ಲಿ ಅರ್ಧಭಾಗವು ನಿದ್ರೆಯಲ್ಲಿ ಕಳೆಯುತ್ತದೆ. ಊಟ ಉಪಚಾರಗಳಲ್ಲಿ ಒಂದುಭಾಗವು ಕಳೆಯುತ್ತದೆ. ಪು-ತ್ತಿ ಕೆಲವು ಭಾಗವು ಇಂದ್ರಿಯ ಭೋಗಗಳಲ್ಲಿ ಕಳೆಯುತ್ತದೆ. ಯಾವಾಗ ನೀನು ಧರ್ಮವನ್ನು ಆಚರಿಸುತ್ತೀಯೆ? ದೇವತಾರ್ಚನೆಯು ಬಾಲಭಾವದ ಲ್ಲಾಗಲಿ ವೃದ್ಧಾಪ್ಯದಲ್ಲಾಗಲಿ ದುಸ್ಸಾಧ್ಯ. ಮಧ್ಯವಯಸ್ಸಿನಲ್ಲೇ ದೇವಪ್ರಿಯವಾದ ಕರ್ಮಗಳನ್ನು ನಿರಹಂಕಾರಿಗಳಾಗಿ ಮಾಡಬೇಕು. ಶರೀರವು ರೋಗಗಳಿಗೆ ಆಸರೆ. ಮಲಾದಿಗಳಿಂದ ಹೇಯವಾ ಗಿದೇ ಯಾತಕ್ಕೋಸ್ಕರ ಅದು ಶಾಶ್ವತವೆಂಬ ಭಾವನೆಯಿಂದ ಮನುಷ್ಯರು ಪಾಪಮಾಡುತ್ತಾರೆ? ನಾನಾದುಃಖಗಳಿಂದ ಕೂಡಿ ಅಸಾರವಾದ ಸಂಸಾರದಲ್ಲಿ ವಿಶ್ವಾಸ ಮಾಡಬಾರದು. ನಾಶವು ಖಂಡಿತ. ಕೇಳು ಪಾಂಡವಶ್ರೇಷ್ಠನೆ, ನಾನು ಸತ್ಯವನ್ನು ಹೇಳು ತ್ತೇನೆ. ದೇಹಕ್ಕೆ ಅಪಾಯವು ಯಾವಾಗಲೂ ಸನ್ನಿಹಿತ, ಎನ್ನುವ ದನ್ನು ನಿಶ್ಚಯಿಸಿಕೊ. ದುರಭಿಮಾನವನ್ನೂ, ಅಹಂಕಾರವನ್ನೂ ಕಾಮಕ್ರೋಧಗಳನ್ನೂ ಬಿಟ್ಟು ಸತತವಾಗಿ ವಿಷ್ಣುವನ್ನು ಭಜಿಸು. ಬೇರೆ ಯಾವ ಗತಿಯೂ ಇಲ್ಲ. ಕೋಟಿಸಹಸ್ರ ಸ್ಥಾವರಾದಿ ನಿರ್ಜೀವ ಜನ್ಮಗಳಲ್ಲಿ ಬಳಲಿ ಕಡೆಗೆ ಹ್ಯಾಗೋ ಮನುಷ್ಯಜನ್ಮವು ಲಭಿಸುತ್ತದೆ. ಅದನ್ನಾದರೂ ದೇವರಲ್ಲಿ ಭಕ್ತಿಯೂ, ದಾನಬುದ್ಧಿಯೂ ಯೋಗಬು ದ್ಧಿಯೂ ಜನ್ಮಾಂತರ ತಪಃಫಲದಿಂದ ಉಂಟಾಗಬೇಕು, ಪಾಂಡವ. ಆದ್ದರಿಂದ ಸಂಸಾರಾಗ್ನಿ ತಪ್ತನಾದ ಯಾವ ಬುದ್ಧಿವಂತನು ತಾನೆ ಯಾರಿಗೆ ಶುಶ್ರೂಷೆಯಾದರೆ ಜಗತ್ತಿಗೇ ಶುಶ್ರೂಷೆಯೋ ಅಂಥಾ ಭಗವಂತ ನನ್ನು ಪೂಜಿಸದೆ ಇದ್ದಾನು? ದುರ್ಲಭವಾದ ಮನುಷ್ಯಜನ್ಮವನ್ನು ಹೊಂದಿ ಹರಿಯನ್ನು ಒಂದುಸಲವಾದರೂ ಅರ್ಚಿಸದಿರು-ವವನು ಮೂರ್ಖ, ಪಾಪಿ. ಅವನಿಗಿಂತಲೂ ಅಜ್ಞೇತರನಾದವನು ಯಾರೂ ಇಲ್ಲ. ಆರಾಧಿಸದೆ ಇರುವವನಿಗೆ ಜಗನ್ನಾಥನು ಇಷ್ಟಾರ್ಥಗಳನ್ನು ಕೊಡ-ವದಿಲ್ಲ. ಹ್ಯಾಗೆ ಅನೆಯು ಹೆಜ್ಜೆಯಲ್ಲಿ ಅನೆಯು ವ್ಯಕ್ತವಾ ಗಿರುತ್ತದೆಯೊ ಹಾಗೆಯೇ ಅಕಾಶಧರಿತವಾದ ಸ್ಥಾವರಜಂಗಮಾತ್ಮ ಕವಾದ ಜಗತ್ತು ಭಗವಂತನಾದ ಜಗತ್ಪ್ರಭುವಾದ ವಿಷ್ಣುವಿನಿಂದ ವ್ಯಾಪ್ತವಾಗಿದೆ. ಜನನದಲ್ಲಿ ಮರಣವು ಅಡಗಿದೆ. ಮರಣದಲ್ಲಿ ಜನನವು ಅಡಗಿದೆ. ಎರಡೂ ಫಳಟಸಂಬಂಧ ಉಳ್ಳವು. ಅವು ಗಳ ನಾಶವು ಹುಸೇವೆಯಿಂದ. ಯಾವ ದೇವರು ಧ್ಯಾನಮಾಡಿದರೆ ಸ್ತುತಿಸಿದರೆ ಪೂಜಿಸಿದರೆ ಸಂದರ್ಶಿಸಿದರೆ ಕ್ಷಣದಲ್ಲಿ ಸಂಸಾರದಿಂದ ವಿಮುಕ್ತಿಯನ್ನು ಕೊಡುವನೊ, ಅಂಥವನನ್ನು ಯಾರುತಾನೆ ಪೂಜ ಸದೆ ಇರಬಹುದು? ಮನೋವಾಕ್ಕಾಯಕರ್ಮಗಳಿಂದ ಅವಭೃಥ ಸ್ನಾ ಆರ್ಚಿಸಿದರೆ ಕರ್ಮಲೋಪಗಳಿಗೆ ಸದ್ಯದಲ್ಲಿ ಪ್ರಾಯಶ್ಚಿತ್ತವಾಗು ತ್ತದೆ. ಪಾಂಡವಾ, ವಿಷ್ಣಾಶ್ಚರ್ಯ, ವಿಷ್ಣಾಶ್ಚರ್ಯ, ವಿಷ್ಣಾಶ್ಚರ್ಯ? ಹಂ ನಾಮವು ಲೋಕದಲ್ಲಿರುವಾಗ ಇನ್ನೂ ಸಂಸಾರಬಂಧನದಲ್ಲಿ ಜನರು ಮುಳುಗುತ್ತಿದಾರೆ! ಆ ಯೋಗೀಶ್ವರೇಶ್ವರನನ್ನು ಇಂದ್ರಿಯಗಳು ದಾರಿತಪ್ಪುವದಕ್ಕೆ ಮುಂಚೆ, ವ್ಯಾಧಿಯು ಬಾಧಿಸುವದಕ್ಕೆ ಮುಂಚೆ, ಆರ್ಚಿಸಬೇಕು. ಭುಜವನ್ನು ಮೇಲಕ್ಕೆತ್ತಿಕೊಂಡು ಪುನಃ ಪುನಃ ಹಿತವನ್ನು ಹೇಳುತ್ತೇನೆ ಕೇಳು, ಪಾಂಡವ. ಮನುಷ್ಯನಿಗೆ ಭುಕ್ತಿ ಮುಕ್ತಿಗಳನ್ನು ಕೊಡುವ ಶ್ರೀಕೃಷ್ಣನು ಸರ್ವದಾ ಪೂಜನೀಯನು. ಕ್ರೋಧವು ಮನಸ್ಸನ್ನು ಕೆಡಿಸಿ ಧರ್ಮವನ್ನು ನಾಶಮಾಡುತ್ತದೆ. ಆದ್ದರಿಂದ ಅದನ್ನು ವರ್ಜಿಸಬೇಕು. ಮನುಷ್ಯನ ಬಂಧಮೋಕ್ಷ ಗಳಿಗೆ ಮನಸ್ಸೆ ಕಾರಣ. ಆದ್ದರಿಂದ ಆ ಮನಸ್ಸನ್ನು ಶ್ರೀ ಕೃಷ್ಣ ನಲ್ಲಿ ಸಂಯೋಜಿಸಿ ಸುಖವನ್ನು ಹೊಂದು. ಸಮಸ್ತವಾದ ಇಷ್ಟ ಗಳನ್ನು ಕೊಡತಕ್ಕ ಜಗನ್ನಾಥನನ್ನು ಆರಾಧಿಸದೆ ಸಂಸಾರಸಾಗರ ದಲ್ಲಿ ಮಗ್ನರಾದ ಜನರು ಹ್ಯಾಗೆತಾನೆ ಅದರ ದಡವನ್ನು ಸೇರಿ ಯಾರು? ಅಚ್ಯುತ, ಅನಂತ, ಗೋವಿಂದ ಎಂಬ ನಾಮೋಚ್ಚಾ ರಣನೆಂಬ ಔಷಧಿಯಿಂದ ಸಕಲವಾದ ರೋಗಗಳೂ ನಿರ್ಮೂಲ ವಾಗುತ್ತವೆ. ಹರಿಭಕ್ತಿಯಿಂದ ಲೋಕಗಳು ಜಯಿಸಲ್ಪಡುತ್ತವೆ. ಸರ್ವವೂ ಅದರಿಂದ ಜಯಿಸಲ್ಪಡುತ್ತದೆ. ಆದ್ದರಿಂದ ಪಾಂಡವರೆ, ದೇವದೇವನಲ್ಲಿ ಭಕ್ತಿಯನ್ನು ಸಮರ್ಪಿಸಿ. ವಿಷ್ಣುಭಕ್ತಿವಂತರಿಗೆ ಜನ್ಮಜನ್ಮದಲ್ಲಿಯೂ ಬಂಧುಸೌಖ್ಯ ಧನಾಢ್ಯತ್ವ, ಪುತ್ರಸೌಖ್ಯಗಳು ಸಿದ್ಧಿಸುತ್ತವೆ. ಇಹದಲ್ಲಿಯೂ ಪರದಲ್ಲಿಯೂ ಸತ್ಫಲಗಳನ್ನು ಕೋರುವವರು ಸತತವೂ ಹರಿಯನ್ನು ಪೂಜಿಸಬೇಕು, ಧ್ಯಾನಮಾಡ ಬೇಕು, ಸ್ಮರಿಸಬೇಕು. ಹಾಗೆ ಮಾಡಿದರೆ ಸರ್ವಸಿದ್ಧಿಯೂ ಉಂಟಾ ಗುವದು ಖಂಡಿತ. ಎಲ್ಲವನ್ನೂ ಕೊಡಲು ಶಕ್ತನಾದ ಭಗವಂತನಿಗೆ ನಮಸ್ಕರಿಸದಿರುವವನ ದೇಹವು ಪಾಪಗಳ ಗಂಟು, ಮಲಾದಿಗಳು ತುಂಬಿರುವ ಕೊಡ ಎಂದು ತಿಳಿ. ಆದ್ದರಿಂದ ಯಾರ ಪೂಜೆಯಿಂದ ಪರಮಪದವು ಪ್ರಾಪ್ತವಾಗುತ್ತದೆಯೊ ಅಂಥ ಹರಿಯೆ ಸಂಸಾರ ತಪ್ತರಾದವರಿಗೆ ಪರಮಗತಿ. ಆದ್ದರಿಂದ ಲೋಕೇಶ್ವರನಾದ ಈ ಯಾದವೇಂದ್ರ, ವಿಷ್ಣು, ಕೃಷ್ಣನನ್ನು ಆರಾಧಿಸು. ಇವನ ಅನು ಗ್ರಹದಿಂದ ನಿನಗೆ ಎಲ್ಲವೂ ಲಭಿಸುತ್ತದೆ. ಅದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ. ಶ್ರೀಕೃಷ್ಣನು ಜಗತ್ಪತಿ, ಸೃಷ್ಟಿಕರ್ತ, ಪಾಲಕ, ನಾಶಕ. ಅವನಿ ಗಿಂತ ಮೇಲಾದದ್ದು ಯಾವುದೂ ಇಲ್ಲ. ಇದು ಸತ್ಯ, ಖಂಡಿತವಾಗಿ ಸತ್ಯ ಎಂದು ತಿಳಿ.

ಶ್ರೀ ವೈಶಂಪಾಯನರು : ಹೀಗೆಂದು ಭೀಷ್ಮರು ಹೇಳಿದ ಮಾತು ಗಳನ್ನು ಕೇಳಿ ಧರ್ಮರಾಯನು ಪರಮಸಂತುಷ್ಟನಾದನು.

ಪುಣ್ಯಪ್ರದವೂ ಪಾಪನಾಶಕವೂ ಹರಿಭಕ್ತಿಕಾರಕವೂ ಆದ ಈ ಪ್ರಸಂ ಗವನ್ನು ಯಾರು ನಿತ್ಯವೂ ಆಸ್ತಿಕಸಮಾಜಗಳಲ್ಲಿಯೋ ವಿಷ್ಣುಮಂದಿರಗಳಲ್ಲಿಯೊ ಪಠಿಸುತ್ತಾರೊ ಅವರು ದಿವ್ಯವಿಮಾನವನ್ನು ಏರಿ ವಿಷ್ಣುಸಾಯುಜ್ಯವನ್ನು ಹೊಂದುತ್ತಾರೆ.

ಹೀಗೆ ಶ್ರೀ ಮಹಾಭಾರತದ ಹರಿವಂಶದ ಆಶ್ವರ್ಯಪರ್ವದಲ್ಲಿ ಶೇಷಧರ್ಮದಲ್ಲಿ ಶಂತನುಪುತ್ರನಾದ ಭೀಷ್ಮಾಚಾರ್ಯ ರಿಂದ ಪ್ರತಿಪಾದಿತವಾದ ಹರಿಭಕ್ತಿಮಾಹಾತ್ಮ್ಯ ವೆಂಬ ಎರಡನೆ ಅಧ್ಯಾಯವು ಸಂಪೂರ್ಣ.

G. SRINIVASA JOSYER

Gomatham Sreenivasa Josyer, son of G. R. Josyer, was born on 4-1-1923. He graduated from the Maharaja's College, Mysore in B.A., B.A. Hons, and M.A. in Sanskrit, earning a Gold Medal for proficiency. After graduation, he was associated with his father in the publication of Vedic works, in Managing the Coronation Press and the Mandayam Bank, in Editing the Rationalist, in collecting materials for the History of Mysore, and when the National Girls' High School was founded in 1954 he became its Head master and held the post for 16 years till his untimely demise recently. He was Director of a wide range of Co.operative institutions, and was Vice-President and President of some of them. He was an elected member of the Mysore Public Library for a number of years.

It is said that Tom, son of Sheridan, the English Dramatist and Orator, after graduation went to his father and said, "Dad, I am entering Parliament, and will wear a label on my cap 'To let', and that Sheridan remarked "You add, "Unfurnished!"

G. Sreenivasa Josyer could not be said to have been unfurnished! " In the Printing Press he could compose types and print in Sanskrit, Tamil, Telugu, English and Canarese. He composed 2½ volumes of "Shringara Prakasha" and completed 20 chapters out of 36 of that Great Manuscript. As the Head Master was required to be a trained graduate, he qualified himself with the B.Ed. As Head Master, besides doing teaching he could tackle its complex correspondence, and act also as clerk and typist for its elaborate statements of accounts. As Liquidator of the Mandayam Bank, he could scrupulously comply with the requirements of the Company Law. He could drive a Motor Car, and when it developed trouble on the road, he could spot the trouble and set it right and proceed. And if need arose he could do the cooking at home with quiet efficiency!

He may thus be said to have been a fairly accomplished person. He was also conscientiously dutiful in his domestic relationships.

I do not remember to have ever praised him for anything he achieved. I took it all as a matter of course. Each post brings letters expressing genuine sorrow at his demise. The following samples convey their general trend.

"What a terrible calamity! The community has lost a gem, and the society at large one of its learned men!" Sri M. A. S. Iyengar, Advocate, Hunsur.

"Apart from being a pillar of strength and support to you, both in your family matters and your public life, he was such a lovable and pleasant personality, that wherever he came he was always smiling and earned a good remark. His manners, his behaviour, and his dignified jokes made him popular with whomsoever he moved. Personally I had always his respect and soft corner in his heart. Today all of us are poorer to this extent by his sudden demise, and the National Girls' High School of which he was the moving symbol, is the greatest sufferer, and it will be very difficult to find one to replace him." M. A. Parthasarathi, Jayanagar, Bangalore.

"Shri G. S. Josyer had endeared himself to one and all by his good and unassuming manners. He had rendered valuable services in the fields of Co-operation and Education. He was a simple man, ready to help every one. May his soul rest in peace!"

Sri A. Venkatramana Setty, Merchant, Mysore.

"A brilliant light has been put out. He was a ವಿತಭಾಷಿ, and ಮಧುರಭಾಷಿ, and competent in every way, to uphold (and enhance) the glory and prestige of the family in which he was born."

Sri N. T Chari. Bangalore 3.

"ತಮ್ಮ ಕುಮಾರರು, ಶ್ರೀ ಜಿ. ಶ್ರೀನಿವಾಸಜೋಸ್ಯರು, ಸಾಜನ್ಯ ಸೌಗುಣ್ಯ ಸರಳತೆ ಉಪಕಾರಸ್ಮರಣ, "ಪ್ರಿಯಾ ನ್ಯಾಯ್ಯಾ ವೃತ್ತಿಃ ವಿನಯ ಮಧುರೊವಾಚಿ ನಿಯಮಃ" ಎಂದು ಭವಭೂತಿಯು ಹೇಳಿರುವಂತೆ ಸಮಸ್ತಗುಣಗಳಿಂದಲೂ ಪೂರ್ಣರಾಗಿದ್ದರು. ಎಲ್ಲದಕ್ಕಿಂತಲೂ ನನ್ನ ವಿಚಾರದಲ್ಲಿ ಅವರಿಗಿದ್ದ ವಾತ್ಸಲ್ಯವು ಅಪಾರ. ಎಲ್ಲರಲ್ಲಿಯೂ ಹೊಂದಿಕೊಂಡು ಹೋಗುತ್ತಿದ್ದರು. ಅವರಲ್ಲಿ ಕ್ರೋಧವನ್ನು ನಾನು ಈ ವರೆಗೆ ಒಂದು ಕ್ಷಣದಲ್ಲಿ ಕೂಡ ನೋಡಿರಲಿಲ್ಲ. ಅವರ ವಿದ್ಯೆ ಅದಕ್ಕೆತಕ್ಕಂತೆ ಜ್ಞಾನ ಕಾರ್ಯನಿರ್ವಾಹಕ ಶಕ್ತಿ ಈ ಎಲ್ಲ ವಿಚಾರದಲ್ಲಿಯೂ ಅವರಿಗೆ ಸಮಾನರು "ನಭೂತೊ ನಭವಿಷ್ಯತಿ" ಎಂದೇ ನನ್ನ ನಿಶ್ಚಯ. ಇಂತಹ ಸದ್ಗುಣ ಪರಿಪೂರ್ಣರಿಗೆ ಅಕಾಲದಲ್ಲಿ ಈ ಗತಿ ಸಂಭವಿಸಿದ್ದನ್ನು ಕೇಳಿ ನನ್ನ ಸರ್ವಸ್ವವನ್ನೂ ಕಳೆದುಕೊಂಡಂತಾಗಿದೆ ಇಂತಹವರು ಅಕಾಲದಲ್ಲಿ ಮೃತ್ಯುವಿಗೆ ಈಡಾದದ್ದು ತಮಗೆ ಒಬ್ಬರಿಗೆ ಮಾತ್ರವಲ್ಲ, ಪ್ರಪಂಚಕ್ಕೇ ಅಪಾರನಷ್ಟವೆಂದು ನನ್ನ ಭಾವನೆ. ಅವರಮೂರ್ತಿ ನನ್ನ ಕಣ್ಣೆದುರಿಗೆ ನಿಂತಿದೆ. ಅಂಥ ಮನುಷ್ಯನನ್ನು ಕಳೆದುಕೊಂಡ ನಾವು ದೌರ್ಭಾಗ್ಯಶಾಲಿಗಳು."

ಶ್ರೀ|| ಉ|| ಆಳ್ವಾರ್ ತಿರುಮಲೈಯ್ಯಂಗಾರ್ಯರು.
ಮಹಾಪಾಠಶಾಲಾಧ್ಯಕ್ಷರು, ಮೇಲುಕೋಟೆ.

Many esteemed friends and kinsmen have been pleased to send messages on the inexplicable calamity: Sriyuts, Rajadharmaprasakta A. R. Nageswara Iyer, Justice M. Sadasivayya, K. P. Ramanathaiya, I.A.S, Mandya, J. B Mallaradhya I.A.S. Bangalore, M. A. S. Rajan, I.A.S. Ootakamand, Dy. Gen. Manager B. V. Bhandary, Canara Bank, Bangalore, T. Venkataramaniah, Chairman, Trust Board, Mysore, M. N. Krishnaswamy I. T. O., Calcutta, M. A. Srinivasiyengar, Advocate, Hunsur, Dr. M. C. Nanjappa, Davangere, M. C. Krishnamachari, Calcutta, Dr A. N. Narasimhaiah M.A. Ph.D. Mysore, R. Krishnaswamy, Mysore, B. Adinarayna Setty, Mysore, M. A. Thirunarayanan, Rtd. Chief Engineer, Delhi, M. A. Parthasarathy Iyengar, M.A, N. K. Rajaiyengar B.E. H.A.L. and Mr. & Mrs. D. S. Mandyam, Bangalore, Dr. A. Satyanarayana Rao, M Sc., Bangalore, S. Raghavachar. Rtd. Dy. Controller, T. Srinivasa Pai, Canara Bank, Mysore, S. N. Subbanna, State Bank, Bangalore, Ramanujamuni Narayaniengar, Melkote, M. N. Ananda Ram, Antigonish, Canada, and M. L. Subrahmanya Raj Urs, and Gomatham Srinivasa Josyer's Shishuvihar, National Girls' High School Staff and students, Housing Co-operative Society, and Mysore Dt. Co-operative Union, Mysore.

On behalf of the soul of the deceased and myself, I offer grateful thanks to them.

G. R. Josyer.

G. SRINIVASA JOSYER

B.A., B.A. HONS., M.A., B.Ed.

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RS. 20—00

SAROJINI NAIDU

Sarojini Naidu was among the most celebrated women of the century. A Bengali by birth, she was married into an Andhra home, she took Bombay as her adopted home, and went to U.P. as the first Indian Governor after Independence. She was truly cosmopolitan in her outlook and actions. She had the capacity to identify herself with all the places and peoples. She was a multifaceted personality—a born poetess, a political leader and a powerful orator.

Sarojini Devi was born on February 13, 1879 in Hyderabad and was the first child of Dr. Aghoranath Chattopadhyaya. the founder of Nizam College. Her initial training was of a sternly scientific character. Her parents wanted to make her a great scientist or a mathematician but the poetic instinct in her proved stronger. Once she could not solve a sum in Algebra: a whole poem occurred to her. This was the beginning of her poetic career. At the early age of 13, she wrote a long poem running to 1,300 lines—a 'Lady of the Lake' in just six days. She also completed a drama in 2,000 lines during the same period. In 1891, she appeared for the High School examination and topped the list of successful candidates in the whole of Madras. She was sent for higher studies to England where she took courses at King's College, London, and Girton College, Cambridge. On her return to India, after three years, she took a bold step and married Dr. M. G. Naidu in 1898. She took an active part in social service in Hyderabad and was the recipient of 'Kaiser-i-Hind Gold Medal' given in appreciation of her good work for flood relief.

Her political talent aud sincere service drew her to Bombay on whose civic body she served from 1923 to 1929.

Sarojini Naidu could speak fluently in a number of Indian languages, but her lyrical gift displayed itself in marvellous verses in English. The first volume named after her house, "The Golden Threshold' contained some of the finest Poems of modern India after the demise of another great Indian woman poet, Toru Dutt. Sarojini's works were acclaimed by noted English critics like Sir Edmund Gosse as a real and significant contribution to English poetry.

Two volumes of verses progressively manifested not only her fiery poetic faculty but also sounded the depths and heights of emotion. The last volume, 'Broken Wing', was particularly remarkable for its elucidation of all varieties of passionate love with which was interwoven a profound wistfullness and longing. Thereafter, she did write same isolated poems of great beauty but put aside literature in the cause of the struggle for the country's freedom. She realised, as Gurudev Tagore had put it, "When the house is on fire, the poet must must cease singing and go to fetch water." It was Gopala Krishna Gokhale, who first brought her on the political platform and harnessed her energies to the struggle for freedom.

Sarojini Naidu met Mahatma Gandhi for the first time in 1914. She was attracted to him at their first meeting itself and their friendship continued for ever. In the Congress, she was not only an eloquent Public Relations Officer but the 'Mother' and 'Sister' of the members of this organisation.

The credit goes to her for the growth of women's movement in India, parallel to the freedom movement. She played a major role for voting rights of women and after a long struggle was successful in securing it.

There was a large number of momen's organisations in India. They needed to be amalgamated and united. The All-India women's Conference came into existence in October 1926 and Sarojini Naidu became its

friend, philosopher and guide. From 1928 onwards this organisation, more or less, took complete charge of women's emancipation.

Among the many other subjects she took deep interest in was the problem of indentured labour. She fought hard against "Coolieism" in white colonies and the plight in which Indian women were placed in South Africa. At last, indentured labour was abolished. Sarojini Naidu played no small part in the drama which brought this abolition. Honours were showered on her for her talent and her sacrifices. In 1925, she presided over the Kanpur session of the Indian National Congress—a year after Mahatma Gandhi had presided over a similar session at Belgaum.

In March 1947, Sarojini Naidu presided over the Asian Relations Conference held in New Delhi. She spoke extempore with no notes and never faltered. She declared singingly in her address "Asia shall redeem the world".

After the attainment of Independence, she was made the Governor of a large and difficult province It was characteristic of her whole life that in this post she held in the service of her country, she displayed to the full of her qualities of courage, dignity and affection.

Hindu-Muslim unity was a part of her very life and she was deeply troubled at the many evidences of disunity which came to the fore periodically in the country. Many a time she attended the special sessions of the Muslim League seeking loyal co-operation between the different communities and religions in the country. She used to say, "The mystic genius of the Hindus and the dynamic forces of Islam had to be united. The nation must be united in a true brotherhood."

Sarojini Naidu was at her best in humour. In England, at the Second Round Table Conference, looking for Gandhiji, she asked: "Where is our little Mickey Mouse?" During the same conference, a visitor asked her what India would do with all the statues of Queen Victoria scattered throughout the country? She replied: "Cut off their heads and put mine in their place!" When the photographers clustered around trying to snap her, she cried, "Come on boys, hurry up, I am the same on all sides, fat and round."

Sarojini Naidu was 70 on February 13, 1949. She returned to Lucknow from Delhi on February 15 and fell ill. On March 1, 1949, at 10-40 p.m. she asked her nurse, the only person who was with hir then, to sing a few songs and said, "I am sorry that I gave this much trouble to you. I do not want anybody to talk to me or touch me." The nurse sang a few songs and Sarojini Naidu fell asleep—never to wake up again. She breathed her last at 3-30 a.m. the next day. Her own epitaph expressed the philosophy of death as:

"Need you another tribute for a token,
Who reft from me the pride of all my years.
Lo: I will leave you with farewell unspoken.
Shrine of dead dreems? O temple of my tears!"

R. K. B.

ಯಜುರುಪಾಕರ್ಮ	0–3ಸ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–3ಸ.
ಭಗವದಾರಾಧನ	0–4೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

DASHARATHA, KING LEAR, AND EDMUND BURKE

Long before Rama's birth, Emperor Dasharatha one day went on a hunt with followers, and strayed in persuit of a deer in the forest on the bank of the river Sarayu. There he heard a sound like an elephant drinking water through its trunk, and discharged an arrow called "Shabda-bhedi", in the direction of the sound.

Today crack-shots are persons who—, like the Maharaja of Bikaneer or his daughter, can hit a bull's eye 90 out of 100 tries, at a 15 or 20 feet target opposite. But archery in those days went far beyond that. Dasaratha could hit a target out of sight in the direction of a sound!

In this case, Dasaratha found that the target was a young Rishi whose water pot had given out the elephant sound while filling. He was dismayed, and carried the mortally-wounded boy to his parents, who were both aged and blind, and reported his unwitting crime. The two wept with shocked grief, and bade Dasaratha remove the arrow from the boy's breast, whereupon he breathed his last. The desolate father, with the tears running down his cheeks into his cupped palm, cursed Dasaratha, "May you also in your old age die of grief for your son, just I am doing in my last days!"

Dasaratha acknowledged that he had done the old parents a deadly wrong, and that they could kill him with a curse in punishment. He said that the aged father's curse was in a way a blessing, for it gave him prospect of a son, as he was childless. He asked in what way he could serve them, and the Rishi asked him to create a pyre with faggots so that they too could lie along with their son and be cremated. Dasaratha did so, and returned home, dazed and benumbed by the calamity!

Later on Rama was born to him, and Ramayana episodes began to occur.

King Lear, in Shakespeare, leaving his property to his children, finds himself abandoned and wandering in a forest at midnight drenched by pouring rain, and deafened and blinded by thunder and lightning. Beaten by the elements, fate, and God, he cries out in defiance,—

"Blow, winds, and crack your cheeks! rage, blow.
You cataracts and hurricanoes, spout
Till you have drenched our steeples, drowned the cocks!
You sulphurous and thought executing fires,
Vaunt-couriers of oak-cleaving thunder-bolts,
Singe my white head. And thou all-shaking thunder,
Strike flat the thick rotundity of the world!
Rumble thy bellyful, spit, fire, spout, rain.
Here I stand, your slave,
A poor, infirm, weak, and despised old man,
You servile ministers that will join
Your high-engendered battles against a head
So old and white as this! O, it is foul!"

When God subjects one to sorrow upon sorrow, one recalls King Lear's heart-broken cries!

Edmund Burke, known as one of the greatest of English orators, having lost his son, said in Parliament:

"Had it pleased God to continue to me the hopes of succession, I should have been, according to my mediocrity, and the mediocrity of the age I live in, a sort of founder of a family. But a Disposer whose power we are little able to resist, and whose wisdom it behoves us not at all to dispute, has ordained it in another manner, and (whatever my querulous weakness might suggest), a far better. The storm has gone over me, and, I lie like one of those old oaks which the hurricane has scattered about me. I am stripped of all my honours; I am torn up by the roots, and lie prostrate on the earth! There, and prostrate there, I most unfeignedly recognise the divine justice, and in some degree submit to it!"

Said Burke, with nobility and humility, on the death of his only son.

The one I have lost is the elder of two. The younger, Sri G. Narayana Josyer, B.E., is Executive Engineer in the Fertilizer Corporation at Barauni, Behar. On receipt of the wire, he went to Patna and flew to Delhi to bring the body of his brother. Learning that it had already been taken, he journeyed to Mysore, and performed the obsequies. He proposes to resign his job and come and tend the home-fires.

Like Burke let me say, "It is all God's good pleasure!"

G. R. Josyer.

Sri P. Gowrishankar Gupta Proprietor, Pamadi Silk Factory, Bangalore, writes:

10-7-69.

Dear Sri Josyer,

I read in the Prajavani news of the death of your son at Delhi. After the receipt of your 30-6-69 Rationalist I read the full details of the death. Please accept my heart-felt condolences. May Sri G. Srinivasa Josyer's soul rest in peace! I pray God to give you and your family enough strength to bear this loss. All this is a formality. As you are a learned Sanskrit scholar I cannot write much to you. People go for pilgrimage but they die on the way before reaching their destination. Marriage parties go for functions and they are met with disaster. Mass deaths take place in trains, Aeroplanes, boats and steamers. By modern transport, people die who are waiting on the foot-paths in bus shelters; lorries and Tourist buses break compound walls and enter the compounds. Aeroplanes fall on villages or on busy towns. How true is the saying that "man's life is most uncertain"! Should one believe in fate? Then how so many die at one time in accident?

It is 19 days since your son died. God has given capacity to forget. Time alone should reduce your sorrow. "ಕಾಲಾಯ ತಸ್ಮೈ ನಮಃ". May you conquer even that!

With regards,

Youas Sincerely,
P. Gowrishankar Gupta.

AN HONOURABLE MOTHER

All the four boys given birth so in a city maternity home by Subeda Mariam Bibi (35), are doing well, and they are being looked after by three of their brothers, all aged below eight, and the staff in the nursing home.

Mr. K. Sheikh Mohideen (45), father of the children, who is running a cycle repair shop, said it was the 16th delivery of his wife. Including the quadruplets his wife had delivered 19 children of which 15 were now surviving, ten male and five female. Two boys, and two girls had died. All the deliveries were quite normal, and 13 of them had taken place in the house itself.

Mr. Mohideen said his monthly income was about Rs. 150 and he found it difficult to run his big family with it. Four of the children were attending the elementary schools. Two boys, aged 14 and 12 had studied up to fifth standard and were now doing odd jobs and also helping him to run the cycle shop. His eldest daughter aged 24, had been married.

Dr. (Mrs.) Bangaru, who attended on the birth of the quadruplets, said the infants were being fed mostly on tinned baby food. Occasionally they were breast-fed one after another.

The Mohiden children are the only known living quadruplets in the country.

Dr. Bangaru was confident that the children would survive if the parents took proper care. She said the Union and State Governments should help the parents to bring up the quadruplets.

Mr. Mohideen wanted help from the authorities and said the family planning policy need not come in the way.

The Tamil Nadu Government is unlikely to provide any assistance to Mr. Sheikh Mohideen. The Public Works Minister Mr. Sadiq Pasha. said the Government which was trying to reduce the birth rate, would not encourage parents to have large families.

* * * *

Then would the Government give bonuses to people with no children ? Ed.

A PRAYER

"Lord, behold our family here assembled. We thank Thee for this place in which we dwell : for the love that unites us ; for the peace accorded us this day; for the hope with which we expect the morrow ; for the health, the work, the food and the bright skies that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this foreign isle.

Let peace abound in our small company, Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persvere. Offenders, give us the grace to accept and to forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others.

Give us courage and gaiety and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavours. If it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death loyal and loving, one to another.

As the clay to the potters, as the windmill to the wind, as the children of their sire, we beseach of Thee this help and mercy."

R. L. Stevenson.

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MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

THE BANKS

The 14 nationalised banks increased their total deposits to Rs. 2.741·76 crores last year from Rs. 2,390.51 crores in 1967, according to a study.

The study shows that the State Bank of India and its subsidiaries increased its share of deposits from Rs. 958.92 crores to Rs. 1061.48 crores during the same period.

Advances by these 14 banks totalled Rs. 1,589.47 crores and Rs. 1,743.66 crores for 1967 and 1968 respectively. Their equity capital inereased from Rs. 274·7 crores to Rs. 279.6 crores. The preference shares remained at Rs. 54 lakhs.

The study, carried out by the Economic Time's research bureau last month, showed that the 14 major banks had Rs. 2,376 crores cash on hand in 1968, with the Reserve Bank and with the State Bank, against Rs. 2,005 crores the previous year.

The total paid-up capital of these banks was Rs. 28.50 crores. The owned funds increased from Rs. 63.02 crores in 1967 to Rs. 66 crores last year. The net profit increased from Rs. 6.37 crores to Rs. 6.65 crores.

There are a total of 58 scheduled banks in India, 14 of which were nationalised on Saturday. Thirty-eight of these scheduled banks included in the study covered 94 per cent of the total deposits of the entire Indian scheduled commercial banks.

The overall total deposits of the 38 scheduled commercial banks increased from Rs. 3,739 crores to Rs. 4,237 crores in 1968—an increase of 13.3 per cent, the study says.

The commercial banks opened 674 new offices in 1968—the highest for any year and 363 of these branches were in unbanked centres.

• • •

The Reserve Bank has had controle of every pie of these amounts all these years. Does it expect now to make a present of it to Congress Administrator Indira Gandhi to scatter to the winds, before other parties come to grab it? Ed.

"WITCH-DOCTORS"?

Ancient India had a very large pharmacopoeia. The Rig Veda, (about 4000 B C.) listed over a thousand medicinal plants. Herbs were used for relaxants, antispasmodics and laxatives.

Innumerable herbs and plants with curative properties known to modern medicine were familar to the ancients. Oil from the seeds of the chaulmoogra tree, the traditional specific for leprosy, is still used to treat this dreaded disease.

Among other herbs and plants were; garlic for respiratory disease, castor, oil for laxatives, cinchona bark for fevers (quinine is made from it), resins like camphor (still employed in stimulants, diaphoretics and sedatives).

The acetylsalicylic acid now synthesised as aspirin from coaltar, was extracted hundreds of years ago from infusion of willow bark and used for aching joints and fevers as it is today.

Drugs familiar to modern pharmacology and used by doctors of old India were the narcotics: opium, Indian hemp (hashish), cocaine and atropin, extracted from belladonna and other night-shades and known long before recorded history; and tranquillisers for mental and emotional tension, which were first derived from rauwolfia serpenina (snakeplant) and served the same purpose in ancient India.

THREE BRAINS

Man is now believed to possess three brains. The oldest, and most recently described, is the reptilian brain, a holdover from man's reptilian ancestors.

This evolutionary cranial inhabitant determines the human herd instinct, man's stereotyped, obsessive instincts. It plays the primary role in instinctively establishing territory, finding shelter, hunting, homing mating, breeding, imprinting, forming social orders, determining leadership and other ancestral habits.

This would make it sort of sub-primitive, though it is capable overriding man's scientifically acknowledged two brains, a primitive one and the civilised one.

The three-brain concept was developed and recently described at Queen's University, Kingston, Ontario, Canada, by Dr. Paul MacLean, chief of the section on limbic integration and behaviour laboratory of neurophysiology National institute of Mental Health, Bethesda, Maryland U.S.

Seven years ago Maclean developed the two-brains-of-man concept, the old mammalian and new civilised brain, instead of the commonly accepted one all-thinking brain.

Now, Dr. Mac Lean stresses the concept that man has inherited the basic structure, organisation of three brains.

A part of the human brain, he said in his lecture, seems to be a slave to precedent. Once it finds a safe way home it thereafter will be inclined to take that route, no matter what the obstacles. That's part of the reptilian brain.

It also might determine man's obeisance to ceremonial rituals and to the so-called "herd" activities.

The reptilian and mammalian brains are the two oldest, respectively. The more recently developed civilised brain may govern or be governed by the more ancestral structures, Mac Lean believes.

Despite great differences in structure and chemistry, the three brains interact and function together.

The reptilian brain forms the matrix (intracellular mattress) of the brain stem, and comprises the reticular (network) system, midbrain and basal ganglia, according to Mac Lean. It has only a poorly-formed cortex (exterior surface). Then comes the old mammalian brain, distinguished by a marked thickening of the more primitive cortex, the support under the civilised brain, which came late in the evolutionary process as the neocortex, the larger mass of gray and white matter which culminated in man's ability to read, write and do arithmetic, and perform other intellectual functions.

Research in the past 25 years, Mac Lean expounded, has shown that the old mammalian brain elaborates emotions that guide behaviour with respect to the two basic life principles: self-preservation and species preservation.

Most mammals show great similarity in animalistic functions, also evidenced by man's animalistic instincts. The acceptably functioning civilised brain controls the animalistic instincts and impulses.

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Life of Saint Anantarya, in English and Hindi.	1–00.

The Rationalist

PROOF FOR ASTROLOGY

What effect do the stars have on our life? For decades, science and astrology have been at loggerheads over the theory that influences from outer space can have a profound and important effect on our everyday lives. Now, it looks as though—at least to some extent—the astrologers might be right after all.

For research at half a dozen medical institutes on both sides of the Iron Curtain now appears to indicate that the chemical make-up of our minds and bodies can be altered as the earth speeds through the cosmos, and that influences millions of light years away have a direct bearing on the sort of life we lead to-day!

Our bodies are composed of 60 per cent water, and it is on water that the storms of cosmic radiation, through which the earth passes on its journey through space, have the greatest influence.

And certainly there seems no reason to believe that we should be exempt from these influences—indeed, if the latest theories are correct, the human body could be more sensitive to the constant bombardment of cosmic radiation than any other living thing on our planet.

First indication that the astrologers might not be so far from the truth, came when Professor Gino Piccardi, research director at Florence University, found that an identical chemical experiment yielded different results every time it was carried out.

At first, he thought it might be caused by some impurity in the water he had been using—but he soon ruled out that possibility, because the water was carefully filtered before the start of each experiment. The quality of the chemicals remained unchanged; yet something, some unknown agent, was playing havoc with the laws of science!

Finally, the professor had a brainwave. He surrounded his test-tubes with sheets of lead—and the irregular reactions ceased at once!

Piccardi now knew that he had hit upon at least part of the solution: the mysterious agent must have been some kind of radiation coming from outer space.

The Italian professor's discovery has since made him world-famous, and provided the first step towards proving that chemical reactions can be disturbed and altered as the earth passes through galactic fields of force.

Subsequent experiments have shown that some creatures are extremely sensitive to cosmic rays—particularly the vinegar fly, whose cycle of reproduction actually depends on the amount of cosmic radiation it receives. This has been proved by a team of scientists at Michigan University, led by the biologist C. W. Leven-good.

Scientists also know that some of the cosmic radiation that reaches us has been travelling through space for thousands of years, but the rays that come to us from nearer bodies in the solar system are a great deal stronger, often blanketing radiation from a more distant source.

The sun, in particular, emits enormous quantities of radiation which interferes with earth's magnetism from time to time, and can have an adverse effect on people with weak physical resistance.

We now know that some areas of the human body contain a positive charge of

electricity and others a negative one. Thus the sudden arrival of electromagnetic waves can seriously upset the delicate balance between the two.

Sometimes, an affected person can even lose consciousness. The whole human body, not just the nervous system, can suffer from these attacks of cosmic radiation.

Soviet scientist Nicolas Schulz discovered that human blood underwent considerable changes in the amount of solar radiation it received. Blood samples taken from thousands of subjects showed that the white corpuscles increased or decreased depending on the sun's behaviour. Schulz also proved that agitation of the blood by solar radiation could sometimes result in coronary diseases.

The moon, too, plays an important part in our physical and mental well-being. As well as deflecting outbursts of solar and other cosmic radiation heading for our planet. It has a tremendous effect on the earth's magnetic field.

It influences too electromagnetic forces of the solar system, and, in this way, can have a pronounced effect on mental stability.

Some scientists even think that the moon's effect on the human nervous system has been responsible for unexplained relapses following otherwise successful operations.

In fact, one noted American surgeon, Edson J. Andrews, flatly refuses, whenever possible, to carry out operations except when the moon is in its first and last quarter, maintaining that a patient is in the greatest danger of a relapse at the time of the full moon.

But although an increasing number of scientists now agree that cosmic forces do act directly on the human mind and body, they have yet to discover exactly why.

What is clear is that animals, in some mysterious way, can sense and react to 'signals' arriving from outer space, so humans probably do, too.

It has been found, for example, that oysters—previously thought to open and close accoring to the rhythm of the tides—actually open and close in relation to the phases of the moon.

Other animals become greatly agitated as the moon rises above the horizon—even though they may be unable to see it.

One resercher, Professor John Hull of the University of California, recently discovered that rats have a kind of built in radiation meter in their brains that enables them to detect gamma rays. He is now trying to find out whether the human brain is similarly equipped.

One thing, at least, is certain. The more science probes the mysteries of space influences, the more apparent it becomes that astrology—held in scorn far so long—is due for a serious and impartial reassessment!

Bruce Sandham.

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ON CHILDREN

When a child persists in behaving badly, adults have perhaps been unwittingly rewarding him for it.

For some children, making a parent or teacher angry is a reward.

Prof. Robert Hamblin and his associates at Washington University, St. Louis, U.S. have helped children substitute the kicks they were getting from misbehaving with kisses from behaving well.

At a recent conference, sponsored by a child research centre, Hamblin described the theory and practice of his experiments.

The theory is that a persistant pattern of behaviour, including misbehaviour serves some function for the individual doing it. That's why bad situations with children can grow worse the more parents and teachers get angry.

The child who is making trouble to get attention is "reinforced" by the attention he gets, even by punishment.

The parent or teacher who is fighting back is unaware that she is rewarding the child.

To change this pattern. Hamblin designed classroom experiments in which the teacher ignored misbehaviour and instead paid attention to those children who were co-opearating.

The teacher paid more than attention. She gave out rewards, "reinforcements," for good behaviour.

A token system was worked out, where children could earn and spend their reward. To see a film, for example, a child might have to earn a minimum of four plastic discs.

Four would buy him a floor seat; eight would get him a chair; and for 12 could sit table.

If he earned less than four, because he misbehaved or handn't done his assigned tasks, he would be "timed out" in the hall while the others saw the picture.

In 18 months of work with "problem" chtldren, many problems were solved. Hyper-aggressive boys learned the rewards of co-operation. Withdrawn youngsters learned to talk.

With the hyper-aggressive boys, the statistics are truly impressive. Their co-operative behaviour doubled, and their aggressive aets were cut by more than half. At the end of the experiment, they were doing less biting and pushing than "normal" nursary school children.

The experiment was varied and tried with many kinds of children. Children too shy to talk were given tokens for speaking, but none for headshaking or pointing.

Two-year-olds were taught to read. Slum children who often view school with little expectation of success, were given tokens so they could find the school routine more rewarding.

The result of particular interest to me is that those children who really need more help got it. In most schools now, only the few can win and those students who start low usually stay low.

With this reward system, normal children's attention went up three fold, but for hyper aggressive and subnormal children —those who really need to learn how to pay attention — it went up II-fold.

When the tokens were stopped, and the children went back to "approval" rewards only, they continued working on an extremely high level.

The giving of tangible rewards to children makes a lot of adults uncomfortable. Somehow, praise is alright, but money is not.

This attitude towards using material rewards, when we use all kinds of other-rewards and punishments to get children to do things, was illustrated when a conference participant objected to Hamblin's system as "inhumane."

What could be more humane, answered Hamblin, than helping a child escape from a pattern of self-destructive behaviour?

X.

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BENGAL LAMPS

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RS. 20—00

KNOWING WITHOUT SEEING

In the days before automobiles and paved highways, a man could put his ear to the ground and hear the hoof-beats of horses far away.

With a trained ear, some men could say whether the horses were approaching or departing, how many there were, and perhaps even whether they bore friend or foe. Other men would climb tall trees to survey the landscape with a sharp eye.

To-day, "remote sensing" has become a highly scientific endeavour. It involves almost incredibly complex instruments and technique. The results border on magic. Men can literally see the invisible.

However, the purpose of remote sensing has not changed—to extend the ordinary capacity of the senses so as to obtain information about objects and phenomena at some distance. The implications of today's remote sensing exceed by far even the imagination of those who helped develop it.

Though still in its infancy, modern remote sensing promises to become almost as great a boon to agriculture as the development of chemical fertilizers and insecticides.

Remote sensing is expected to be of immense importance also to transportation, fishing, land management, pollution control, weather forecasting, conservation of natural resources, prospecting for water sources and mineral deposits, certain engineering and construction projects, and exploration of the universe.

Much of today's remote sensing involves instruments able to conduct surveys not feasible to any other means. These instruments can detect and identify object and phenomena on the earth's surface, below that surface or on heavenly bodies.

The key to remote sensing is that, just as no two persons have identical fingerprints, so, no two types of material reflect or emit electromagnetic energy identically. Thus by analysis of the visible or invisible electromagnetic energy reflected or emitted by any object, that object's composition can readily be deduced.

For example, airborne remote sensing in the radio frequency of the spectrum in the Gulf of Bothnia in the Baltic Sea recently led scientists to predict the possibility of commercially valuable ore deposits. Subsequet drilling at the pinpointed location confirmed the findings of the remote sensors.

At Kuwait, a centuries-old chronic water shortage was eased. Airborne remote sensors discovered possible underground water sources. These are now being pumped at one-seventh the cost of fresh water from the local desalting plants.

Remote sensing in certain wavelengths can differentiate healthy and diseased crops. Re connaissence planes can watch over large plantations, observing the status of ripening produce, and giving warning of disease at its first sign so that epidemics and large crop losses can be controlled.

Similar aereal or space re-connaissence above the ocean can detect plankton accumulations and certain ocean currents which almost invariably signal large fish concentrations, and, thus, can guide fishing boats to the most productive regions.

Now inaccessible areas can be mapped geologically, potential farm lands can be identified to avert the threatening food shortages amid the world's current rapid population increases, at their start.

The U.S. Department of Agriculture has already outlined a satellite observational

programme to determine by remote sensing the yield of crops, distribution of timbers and the general state and vigour of farming throughout the world.

Likewise, the U.S. Department of the Interior is working on Project EROS (Earth Resources Observation Satellite) which hopefully beginning in 1969 will use a polar-orbiting satellite for remote sensing of geological and hydrological data.

Remote sensors are now in operation for all regions of the electro-magnetic spectrum. This is important because different wavelengths are better suited for particular identifications. For example, a wavelength of 0.7 microns is ideally suited to detect chlorophyll (the substance that helps convert sunlight into energy) in new leaf and plant growth. X.

MOTORING

Technically and socially, the motarcar is caught in a fierce tug-of-war between freedom and discipline. Emotionally, it is the twentieth-century equivalent of a horse. But unlike a horse—or a ship—it has to be steered along narrow defined routes, in a herd of other machanical steeds, and freedom becomes a mirage—an elusive dream of open road round the next corner which vanishes after each bend!

This points to the most important lesson we are going to be forced to learn about the motar-car age: we shall have to stop looking to motoring for emotional satisfactions, and find other outlets for the legitimate pleasures of speed, freedom, competition, adventure and even danger.

Drivers must abandon the outlook of a Second World War fighter pilot, and accept the discipline and restraints which are now a matter of course for commercial pilots.

SPACE COSTS

The lunar landing cost anywhere from $350 million (Rs. 22,500 crores) depending on who is counting and how.

The National Aeronautics and Space Administration's (NASA) official estimate of Apollo II costs is $350 million. This figure omits the federal expenditure of hardware research and development, capital for construction of ground facilities, and all the programmes that have led up to to the landing, such as Mercury and Gemini.

According to the official estimates, the $503 million figure breaks down to $185 million (Rs. 133.75 crores) for the Saturn 5 booster rocket, $55 million (Rs. 41.25 crores) for the command and service module, $40 million (Rs. 30 crores) for the lunar module and $70 million (Rs. 52.50 crores) for operations' expenses. Research and development costs are staggering.

NASA, in its 11 years of existence, had spent up to the start of this month $36.25 billion (Rs. 27,187.50 crores). About two-thirds of this total sum is reckoned as the cost of the Apollo programme.

About $1 billion (Rs. 1,500 crores) in facilities and land purchases included in the Apollo programme can be carried over and used in succeeding programmes, according to Mr. William E. Lilly, the Space Agency's Assistant Administrator.

"The Manned Spacecraft Centre and the Kennedy Space Centre will be in use long after the Apollo programme, he said in a recent interview.

It was his estimate that the recent lunar landing and the nine more that are planned as part of the Apollo programme will cost $1.5 billion and ‡2 billion each, if research and development and capital construction costs are figured in.

NASA is only one of many federal agencies spending money on space.

The Rationalist

MIND'S POWERS

Often baffled by the "extraordinary" capacity of many Yogis to perform seemingly "mysterious" bodily feats, scientists are seeking to establish whether these men owe their powers to ancient biological wisdom preserved down the ages though lost to the main body of human knowledge.

Scientists now think that a deeper biological understanding will also "explain" such seeming marvels as telepathy, the capacity of some individuals to "see" when their eyes are blindfolded, and even the tendency of some people to visualise ghosts and foretell the future.

Currently, the question of the existence or not of paranormal powers of the mind is hotly debated between "pros" who insist that these do exist, and "cons", who claim that the unwinding scroll of orthodox science is day-by-day uncovering the purely scientific explanations of "parapsychological manifestations.

These scientists point out that the whole conception of testing the seemingly inexplicable by "parasychology" began in the late Victorian era before science had harnessed electricity, unravelled the genetic code, flown an aeroplane, or grasped even the cybernetic and computer capacities of the human brain.

So, for example, those studying Yoga powers point out that in a series of Pavlovian experiments at Rockefeller University and Harvard Medical School, it has been demonstrated that animals, including Man, can learn through the discipline of punishment and reward to control glandular and other bodily functions as easily as they flex the voluntary muscles. A group of rats, for example, were trained — within months — to quicken and to slow down the flow of blood through their ears at the same moment.

This school of thought considers that foretelling the future may prove to be no more than odd individuals' subconscious "computerisation" of a vast amount of data to produce likely possibilities of logical sequences. They point out that some individuals can by some still unknown means spanteneously give the answer to complex mathematical problems—which it would take a mechanical computor an appreciable length of time to solve.

Ghosts may be "seen" by people whose senses "pick up" unknown "waves" like radio wave and translate them in their conscious minds into concrete pictures acceptable to their cultural training.

Research into the capacity of a well-known Scots "seer" in the 1930s who could predict the possible date of death of individuals suggests that this may be so.

Under questioning the seer told researchers he saw "death" for individuals in terms of a "mist";—if it was about their ankles, death was a long way away, up to their waists, nearer, and up round their throats, imminent. After lengthy examinations the researchers decided that the seer — a man of low intelligence — had at a subconscious level a supersensitive sense of smell. Detecting incipient desease in people, he "translated" this subconscious gift into symbols deriving from the traditional superstitions of his locality.

Certainly recent work in biology — which is now passing through an epoch of discovery of even more startling consequences, it is

argued, than physics and nuclear science — has indicated that Man — indeed the whole animal world — is much more "marvellous" in its complexity than could have even been imagined a century ago!

We know, for instance, that animals use means of receiving information such as the ultra-sound detection system in bats and the infra-red detection of moths and pit-vipers, and that Man himself is sensitive to radio waves, even magnetic fields, thus using natural laws once thought non-existent.

Despite Dr. Samual Jonson's strictures on those who believed their health affected by the weather, there is now evidence that in fact climatic changes alter Man's autonomic nervous system, even to the extent of the clotting capacity of the blood.

And perhaps the most staggering discoveries are yet to come in the now opening field of inter personal communication. Early work in this field suggests that speech is only one of a whole complex of ways in which we relate to one another. In short, extra-sensory perception (ESP) though much more startling even than such expressions as "telepathy," "seeing while blind-fold" and so forth, may be based on purely physical laws operating through our sensory natures.

Of course, the committed parapsychologists argue that however deeply we penetrate into the world of "natural" laws through such sciences as biology, as we have in physics, the Ultimate Truth will still elude us. The deeper we plumb the well, the deeper we will find the well to be!

Y.

BODY'S POWERS

A man was nailed to a cross here while helpers played a Jim Reeves recording of "beautiful Isle of Somewhere" over a loud-speaker system.

Bearded Yoga follower, Pieter Van Den Berg, who works as a bar-tender in this Natal Province town, was demonstrating that "man is master of himself".

A crowd of about 500 assembled in a field outside the town after he had announced he would allow himself to be crucified. Dressed in a red loin cloth and garlanded with beads, and flowers, he told onlookers:

"I am not here to test God nor to personify Him. Yoga means that my spirit is part of the divine spirit and I am one with God."

"Christ was the greatest Yogi who ever lived. His pain on the cross was spiritual, not physical pain."

Then he walked barefoot over a bed of glowing coals. Three-inch needles were pressed through his arms.

Onlookers gasped as Van Den Berg lay down on a six-foot wooden cross and helpers drove long steel nails through his palms and his right foot. A steel spoke pierced the flesh of his left thigh.

The cross was lifted and planted upright. Van Den Berg chanted a Sanskrit song. Smiling, he said he was very happy. "There is no such thing as death. It is a pleasure to die."

Tears welled from his eye, when he was lifted down half an hour later, "I am crying because I am so happy," he said. Then he blessed a number of people who came forward from the crowd.

Witnesses later said there were only slight traces of blood on his hands and feet to show where the nails had been!

CENTENARIANS

Women centenarians in the Soviet Union outnumber the men three to one. The last check showed that of the 21,708 Soviet citizens who were past the 100-year-old mark, 16,276 were women and only 5,432 were men.

Why is this so?

The Gerontology Centre of Soviet Georgia does constant research on this and other questions associated with old age.

Its researchers have discovered that the republic has 60 women who are 120 and over, and altogether 1,300 women centenarians. Most of them have been married for 60 to 80 years, and some for more than 100 years. And Maternity seems to make them tougher—almost all the women centenarians are mothers of large families.

A few examples: In the village of Dzimiti (Makharadze district) Mrs, Tereza Kekelia, who is 105, has 11 children, and so has Mrs. sofia Gogodza (100). Mrs. Sofia Rubayeva (103) of Ganisi (Kazbegi district) has 13 children It seems that frequent pregnancies and childbirth do not necessarily age a woman, but even strengthen and rejuvenate her.

Idlers, it appears, do not reach a great age. Carrying the burden of household chores, women perform much more physical work than men. All the Georgian women centenarians still do everything in their homes bringing up their grandchildren and great-grandchildren, and in addition tending cattle and poultry on their farms.

Just think of 130-year-old Mrs. Lasuria Hfat Kofria, picking 380 lbs. of tea a year on the farm in Abkhazia, an autonomous republic forming part of Georgia! Then there is Mrs. Epro Micava, who, although in her 95th year and long since receiving a pension, is not going to stop work on the plantation of her village of Medane, where she once planted the first tea shrub.

Another point for consideration is that fewer women than men poison themselves with nicotine or alchohal!

Most of Georgia's very old women have never been sick. They all have a healthy nervous system, excellent vision, hearing and memory—they remember best of all things which happened long ago.

A correct diet is a "must" for longevity, the doctors say. These oldtimers have three or four meals a day at regular times, and never overeat. The bulk of their diet consists of vegetables, grapes, and honey.

Of course, another important contributory factor in the case of longevity in Georgia is the clean air, rich vegetation and mild climate of this part of the world. That is what helped Mrs. Tayabad Aniyeva, of Ossetia, an area just north of Georgia, to remain actively working until she died at the age of 180!

CALL A HALT

"Know How" has increased by leaps and bounds. "Know why," "know what," "know whether or not," all lag. We might be wise just to call a halt in our search for the power to do on a grander and grander scale, the things we do not know whether or not we should do at all!

EVEN IN BATH

Shortly after Norman McGowan became Winston Churchill's valet, he was surprised to hear his new master declaiming loudly while talking to bath. Do you want me?" McGowan called.

"No, thanks, Norman," replied Winston, "I was addressing the House of Commons!"

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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DR. FIENDS

The treatment meted out to patients in the Government hospitals and the conditions prevailing there brought no one any credit, Finance Minister Ramakrishna Hegde, said recently.

"Why this conspicuous deterioration?", he asked and said that it was the duty of the people serving in the Medical and Health Departments to serve the public with kindness and consideration.

Mr. Ramakrishna Hegde was declaring open, at the Mental Hospital premises, a three-day exhibition organised by the Bangalore Branch of the Indian Psychiatric Society on the occasion of the laying of the foundation-stone of the Rs. four-lakh Occupational Therapy and Re-habilitation Block by Health Minister Y. Ramakrishna.

"Whenever I visit a Government hospital," Mr. Hegde said, "I always come back with a sad heart." The treatment given to the patients was "far from satisfactory," he said. He was referring to his recent visit to the Victoria Hospital.

Hospitals should maintain a minimum standard of cleanliness, and the doctors and other personnel attending on the sick and the suffering should show, at least, the minimum amount of sympathy, he said. "But these things are on the wane," he bemoaned. People entering these professions were expected to make these sacrifices at least out of humanitarian considerations, he said. Comparing the Government Hospitals with the private nursing homes, Mr. Hegde said if this state of affairs in the Government hospitals was due to financial difficulties, they would be soon set right.

Expressing his heartfelt sympathy for mental patients, Mr. Hegde said that a nation could grow only if it was a healthy nation. He said mental patients deserved more sympathy both from the Government and the people.

Health Minister Ramakrishna profusely thanked Mr. Hegde for all the financial help he had given in increasing medical facilities to the citizens of the State.

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HOME CURES

It occasionally happens that the necessary remedy for some minor ailment is not forthcoming, or it may be inadvisable to leave a terrified young person alone in the kitchen to her own devices whilst one rushes upstairs to the medicine cupboard. It is surprising how many makeshifts the house-wife can concoct from her household supplies to deal with such occasions.

Where there are children there are bound to be sudden attacks of earache, generally brought about by cold. To ease this intense pain place a handful of salt on the oven shelf and thoroughly heat it. Make a flannel bag of a piece of old blanket, fill it with the hot salt and apply to the ear. Another harmless old-fashioned remedy that almost invariably gives relief is to roast the heart of an onion and place this in the ear as hot as can be borne. For toothache caused by a cold, iodine painted on the gums is an excellent remedy. Should this not be handy, an ordinary bread poultice will sometimes ease the pain. Nothing is more soothing than a hot poultice. Place handful of hops in a pan with just sufficient water to prevent burning. Boil for five minutes, place in a flannel bag, wring dry, apply directly to the face, and cover with a shawl or scarf. This remedy has a soothing effect on a child's nerves and induces sleep.

When a French child burns her hand on the stove, her mother peels an onion and a patato, bruises them well, adds a tablespoonful of olive oil, and applies this pulp directly to the wound. Should the skin be merely reddened, she dusts the part affected with powdered starch very strictly, places a cotton wool pad over this dressing, and binds it up to keep it in position. If there is a sore throat a French remedy is to place in a pan half a dozen sage leaves, a wineglassful of water, a tablespoonful of either honey or treacle, and a desertspoonful of vinegar. This is left on the fire to simmer for five minutes, then is given to the patient, who is expected to gargle with it several times an hour.

Babies will sometimes try to poison themselves by sucking the tops of matches which contain phosphorus. In such a case, whilst waiting for the doctor, an emetic should be given, consisting of two tablespoonfuls of common salt in a teacupful of warm water. Follow this up by constant draughts of magnesia and water. Never give oil for phosphorus poisoning. On the other hand, if symptoms of sickness occur after shellfish or mushrooms have been eaten, whilst awaiting the doctor give the salt emetic followed by a strong dose of castor oil.

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The Rationalist

OUR BODY

How is it that, recorded by the thermometer, the temparature of one's body is pretty much the same in winter as in summer? How is it that often one feels cold to the point of actual shivering when the thermometer tells that one's body is actually hotter than normal, as at the beginning of a fever? How is it that one often feels comfortably warm at the very time of real danger, owing to a fall in our bodily heat?

These and many other like questions, must often have occurred to the curious reader. I wonder how many of those who read this article could give intelligent and satisfying answers to them. The whole truth of the matter is, of course, known to no one; but until we have some kind of accurate, though elementary understanding of the problems and mechanism involved, we cannot possibly form intelligent opinions about such ordinary matters of hygiene as are suggested by the words "exercise," "diet," and "clothing," —to say nothing of more technical questions associated with the treatment of disease.

Most objects in nature share the heat or coldness of the surrounding atmosphere. Many animals, even, differ in this respect but little from inanimate things. So called warm-blooded animals, on the other hand, possess automatic mechanisms which lead to the maintenance of more or less uniform bodily heat under the most variable climatic and other conditions. It is this faculty which more than anything else, enables man to live and work in almost any part of the world.

Animal heat is produced as a byproduct of muscular action. The more the muscular action, the more the heat produced. Carrying half a hundred-weight up a steep hill makes one hotter than standing still or sitting in a chair. But it must not be thought that standing still, or even sitting in a chair, involves no muscular action, and therefore, leads to the production of no heat. When we are lying in bed, and even when we are asleep, although it is then that muscular contractions and heat-production are at their lowest, muscular activity is still going on. It is only by such activity, leading to what is called muscular tone, that all sorts of processes essential to life can be carried on.

When a man is anaesthetised or dead-drunk, most of his muscles lose tone and much less heat is produced; that is why extra care has to be taken to keep people warm when they are anaesthetised for surgical purposes, and why there is exceptional danger in a drunk person suffering exposure on a cold night.

So much for heat-production. How is heat lost? Partly by the warm air we breathe out of the lungs; but much more by the skin. Indeed, for practical purposes, we may take it that the skin is the instrument of heat-loss. There is, in the brain, a nervous centre which looks after this matter of temperature regulation by increasing or diminishing the heat-loss by the skin.

When we produce an extra amount of heat, or when the surrounding atmosphere is unusually warm, it will be noticed that an abnormal amount of blood occupies the skin, —owing to the dilatation of the small blood-vessels in it—and that we appear flushed, and the skin feels hot to the touch. The sensation of warmth is nearly always due to the delatation of the surface-blood vessels; which is why a glass of strong whisky often makes one feel warmer than one is. An increasing amout of heat thus passes from the body, by simple conductions.

Dr. H. R.

(To be continued.)

LIFE

"I recognize, of course, that any statement of belief from me is partly governed by the fact that I am old, and in a decade or so will be dead. In early years I should doubtless have expressed things differently. Now the prospect of death overshadows all. I am like a man on a sea voyage nearing his destination When I embarked I worried about having a cabin with a porthole, whether I should be asked to sit at the captain's table, who were the more attractive and important passengers. All such considerations become pointless now that I shall soon disembark.

Since I do not believe that earthly life can bring lasting satisfaction, the prospect of death holds no terrors. But the world that I shall leave seems more beautiful than ever, especially its remoter parts; grass and trees, little streams and sloping hills, where the image of eternity is more clearly stamped than among streets and houses. Those I love I can love even more, since I have nothing to ask of them but their love. The passion to accumulate possessions, or to be noticed and important, is now too evidently absurd to be entertained.

A sense of how extraordinarily happy I have been, and of enormous gratitude to my Creator, overwhelms me. I believe with a passionate, unshakable conviction that life is a blessed gift; that the spirit which animates it is one of love, not hate, of light, not darkness. Since I believe also that life is benevolently, not malevolently, conceived, then I know that when these eyes see no more and this mind thinks no more, and this hand now writing is inert, I shall find what lies beyond similarly benevolent. If that is nothing, then for nothingness I offer thanks! If it is another mode of existence, then for that, likewise, I offer thanks!

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I have met your son as and when I visited Mysore. During those few occasions I was very much impressed with his unassuming manners. He concealed in himself his profound scholarship. In fact anybody would have been proud to have him as a son. Your loss is great. May God give you strength to bear this with courage! Please accept my sincere condolences in your bereavement.

With respectful regards,

Yours Very Sincerely,
S. Anantachari.

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RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS 20—00

ಯಾಗಗಳು ನಷ್ಟವಲ್ಲ

ವಿಜ್ಞಾನಿಗಳ ಮಹತ್ತರ ಸೇವೆಯನ್ನು ಶ್ಲಾಘಿಸಿ, ಅವರನ್ನು ಗೌರವಿಸುವುದು ಸ್ತುತ್ಯವೇ ಸರಿ. ಅದರೆ ಆ ಸಂದರ್ಭದಲ್ಲಿ ಭಾರತ ಪ್ರಧಾನಿಯವರು ಯಜ್ಞ ಯಾಗಾದಿಗಳ ವಿಷಯದಲ್ಲಿ ಬಹಳ ಲಾಘವವಾಗಿ ಮಾತನಾಡಿ ಅವುಗಳಲ್ಲಿ ಜರುಗಬೇಕಾದ ಹವನ ಹೋಮಗಳ ವಿಷಯದಲ್ಲಿ ತಮ್ಮ ಸರ್ಕಾರವು ಪ್ರನೇಶಿಸಿ ಅಡ್ಡಿಮಾಡಬೇಕಾಗುವುದು, ಎಂದು ಬೆದರಿಕೆ ಹಾಕಿರುವುದು ವಿಷಾದಕರ. ಅಲ್ಲದೆ ಹಿಂದೂ ದೇಶಕ್ಕೆ ಕಳಂಕಪ್ರದವೂ ಆಗಿದೆ.

ಪಾಶ್ಚಾತ್ಯವಿಜ್ಞಾನವು ಕೋಟ್ಯಾಂತರ ಡಾಲರುಗಳನ್ನು ಖರ್ಚು ಮಾಡಿ, ಕೆಲವು ಆಕಾಶಗಾಮಿಗಳನ್ನು ಬಲಿಗೊಟ್ಟು ಇದೀಗ ಚಂದ್ರ ಲೋಕಕ್ಕೆ ಹೋಗಿಬಂದಿದ್ದಾರೆ. ಆ ದೇಶದವರು ಅವನ್ನು ಸಾರ್ಥಕವಾದ ತ್ಯಾಗ, ಮತ್ತು ದೇಶಕ್ಕೆ ಕೀರ್ತಿ ತರುವಂತಹುದು ಎಂದು ತಿಳಿದು ಆ ದುಂದು ವೆಚ್ಚವನ್ನು ಸಂತೋಷದಿಂದಾ ಮಂಜೂರು ಮಾಡಿದ್ದಲ್ಲದೆ ಅದಕ್ಕೂ ಹೆಚ್ಚಿನ ದುಂದುವೆಚ್ಚಕ್ಕೂ ಸಿದ್ಧರಾಗಿದ್ದಾರೆ. ಎಲ್ಲ ವಿಧ ರಕ್ಷಣೆ ನೀಡುತ್ತಿದೆ. ನಮ್ಮ ದೇಶದ ಪ್ರಾಚೀನಗ್ರಂಥಗಳನ್ನು ಅವಲೋಕಿಸಿದ್ದೇ ಆದರೆ ದಶರಥ, ದುಷ್ಯಂತಾದಿಗಳು ಗ್ರಹಾಂತರ ಸಂಚಾರಿಗಳಾಗಿದ್ದರೆಂದೂ, ರಾವಣಾದಿಗಳು ಸಾಧಿಸಿದ ವಿಜ್ಞಾನ ಕೌಶಲ್ಯಗಳು ಇನ್ನೂ ಆಧುನಿಕ ವಿಜ್ಞಾನಿಗಳಿಗೆ ಪ್ರಾಪ್ತವಾಗಿಲ್ಲವೆಂದೂ ತಿಳಿದುಬರುತ್ತವೆ. ಪಾಶ್ಚಾತ್ಯವಿಜ್ಞಾನವಾರ್ಗ ಒಂದೇ ಜ್ಞಾನಾರ್ಜನಾಮಾರ್ಗವಲ್ಲ. ಬೇರೆ ಮಾರ್ಗಗಳೂ ಉಂಟು. ಅಲ್ಲದೆ ಪಾಶ್ಚಾತ್ಯವಿಜ್ಞಾನಿಗಳಿಗೆ ಎಲ್ಲವೂ ಗೊತ್ತಾಗಿಲ್ಲ. ಅವರಿಗೆ ತಿಳಿಯದ ಎಷ್ಟೋ ವಿಷಯಗಳು ಇತರರಿಗೆ ಗೊತ್ತಿದೆ. ಮೇಲಾಗಿ, ಎಲ್ಲವನ್ನೂ ಪಾಶ್ಚಾತ್ಯವಿಜ್ಞಾನದ ಚೌಕಟ್ಟಿನಲ್ಲೇ ಅಡಕಮಾಡಲು ಸಾಧ್ಯವೇ ಇಲ್ಲ ಎಂಬುದು, ಸರ್ವ ವಿದಿತವು. ಸಹಸ್ರಾರು ವರ್ಷಗಳ ಹಿಂದೆಯೇ ವಿಜ್ಞಾನ ಪ್ರಪಂಚದಲ್ಲಿ ಪೂರ್ಣ ಮುಂದುವರಿಸಿ ಹಿಂದೂದೇಶದಲ್ಲಿ, ಯಜ್ಞ ಯಾಗಾದಿಗಳು ಪ್ರಜಾ ಕ್ಷೇಮಸಾಧಕ ಅತ್ಯಂತ ಅಗತ್ಯಕಾರ್ಯ ಎಂದು ತಿಳಿದು ರಾಜರುಗಳು ಎಲ್ಲ ವಿಧ ರಕ್ಷಣೆಗಳನ್ನು ಕೊಡುತ್ತಿದ್ದರು. ತಾವೇ ಸ್ವಂತವಾಗಿ ಆಚರಿಸುತ್ತಲೂ ಇದ್ದರು. ಅದರ ಮೂಲಕ ಕ್ಷೇಮಸಾಧಿಸಿಕ್ಕೊಂಡು ಇದ್ದಾರೆ. ಇಂಥಾ ಉತ್ಕಟ ಅಭಾವ ಪರಿಸ್ಥಿತಿಗಳು ಬಂದಾಗ ಯಜ್ಞ ಯಾಗಾದಿಗಳಲ್ಲಿ ಅಪಾರ ದ್ರವ್ಯಗಳನ್ನು ವ್ಯರ್ಥವಾಗಿ ಸುಟ್ಟು ನಾಶಮಾಡುವಷ್ಟು ಮೂರ್ಖರಾಗಿ ನಮ್ಮ ಪೂರ್ವಜರು ಇದ್ದಿರಲಿಲ್ಲ. ನಮ್ಮ ಪೂರ್ವಜರು ಇಂದಿಗೂ ಇಡೀ ವಿಶ್ವದಲ್ಲಿ ಅಗ್ರಮೇಧಾವಿಗಳೆಂದೇ ಕೀರ್ತಿವಂತರಾಗಿಯೇ ಇದ್ದಾರೆ. ಅದರೆ ಯುಗಯುಗಾಂತರಗಳಿಂದಾ ವಿಜ್ಞಾನ ಪರಿಪೂರ್ಣತೆ ಪಡೆದು ದಿನಚರಿಯಲ್ಲಿ ಬಳಕೆಯಲ್ಲಿದ್ದ ವಿಜ್ಞಾನಕಲಾಕೌಶಲ್ಯಗಳು ಸ್ವಪರ ಅಡಿತಗಾರರ ಅವಜ್ಞೆತ್ಯ ದ್ವೇಷಾಸೂಯೆಗಳು ಮತ್ತು ದಾಸ್ಯಗಳ ಫಲವಾಗಿ ಇಂದು ನಿರ್ಮೂಲವಾಗಿ ಹಿಂದೂದೇಶವು ಎಲ್ಲದಕ್ಕೂ ಪರರ ಪಾದಾಕ್ರಾಂತವಾಗುವ ಹೀನಾಯಸ್ಥಿತಿಯಲ್ಲಿದೆ.

ವಿಶ್ವದಲ್ಲಿ ಪದಾರ್ಥಗಳು ಮಾನವಪ್ರಯತ್ನವಿಲ್ಲದೆ ಸತತವಾಗಿ ಕ್ಷಯಾರಾಗುತ್ತಲೇ ಇವೆ. ರಕ್ಷಿತವಾಗುತ್ತಲಿವೆ.. ಮತ್ತು ನಾಶವನ್ನು ಹೊಂದುತ್ತಲಿವೆ. ಇವುಗಳ ಪ್ರಮಾಣವನ್ನು ಒಂದು ಹಿಮಾಲಯದಷ್ಟು ಎಂದು ಅಂಗೀಕರಿಸಿದ್ದೇ ಆದರೆ ಮಾನವಪ್ರಯತ್ನಗಳಿಂದ ಸಿದ್ಧವಾಗುವವಾದರೂ ಒಂದು ಪರಮಾಣುವಷ್ಟುಮಾತ್ರ ಎಂದರೂ ಹೆಚ್ಚಾಗಬಹುದು. ಇವುಗಳಾಗುತ್ತಿರುವುದಾದರೂ ಹೇಗೆ? ವಿಶ್ವದಲ್ಲಿ ಪೃಥ್ವಿ, ಅಪ, ತೇಜೋವಾಯ್ವಾಕಾಶಾದಿ ಭೂತಕಣಗಳು ಸದಾ ಸಿದ್ಧವಿರುತ್ತವೆ ವಿಶ್ವಾಕಾಶದಲ್ಲಿ ವಿಶಿಷ್ಟರೀತಿಯ ಸ್ಪಂದನ ತರಂಗಗಳೂ ಸದಾ ಪ್ರವಹಿಸುತ್ತಿರುತ್ತವೆ. ಹೀಗೆ ಪ್ರವಹಿಸುವಾಗ, ಈ ಸ್ಪಂದನತರಂಗಗಳು ವಿಶಿಷ್ಟರೀತಿಯ ರೂಪಗಳನ್ನು ಹೊಂದುತ್ತವೆ. ಪೃಥಿವ್ಯಾದಿ ಭೂತಕಣಗಳು ಸಂಘಟಿತವಾಗಿ ವಿಶಿಷ್ಟರೀತಿಯ ಪರಮಾಣುಗಳಾಗಿ ಮಾರ್ಪಟ್ಟು ನಾಶಹೊಂದುವಂತಹವುಗಳೂ ಆಗುತ್ತಿರುತ್ತವೆ. ಈ ಸೃಷ್ಟಿ ಸ್ಥಿತಿ ಮತ್ತು ಲಯ ಕಾರ್ಯಗಳು ಸಮರಸವಾಗಿ ಜರಗಬೇಕಾದರೆ, ಈ ಸ್ಪಂದನ ಮತ್ತು ತರಂಗಗಳ ಪ್ರವಾಹದಲ್ಲಿ ಸಮರಸತೆಗಳು ಆಗತ್ಯವು. ಆದರೆ ನಮ್ಮ ಅಧರ್ಮಗಳ ನಿಮಿತ್ತವಾಗಿ ವಿಶ್ವಾಕಾಶದಲ್ಲಿ ಪ್ರವಹಿಸುತ್ತಿರುವ ಈ ಸ್ಪಂದನ ತರಂಗಗಳಲ್ಲಿ ವೈಷಮ್ಯತೆ ಉದ್ಭವಿಸಿ ಅವುಗಳಿಂದ ಸಿದ್ಧವಾಗುವ ರೂಪಗಳು ವಿರೂಪವಾಗುವುದರಿಂದ, ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ ಮತ್ತು ಲಯ ಕ್ರಿಯೆಗಳಲ್ಲಿ ಸಮರಸತೆಯು ನಾಶಗೊಳ್ಳುವುದರಿಂದ ಕ್ಷಾಮ ಡಾಮರಗಳು ಉಂಟಾಗುವುವು. ಈ ವಿಶ್ವ ಸ್ಪಂದನ ತರಂಗಗಳಲ್ಲಿ ಉಂಟಾದ ವೈಷಮ್ಯತೆಯನ್ನು ನಿವಾರಿಸಿ ಪುನಃ ಸಾಮ್ಯತೆಯನ್ನು ಕುದುರಿಸಬೇಕಾದರೆ ಉಕ್ತ ವಿಧಿಗಳನ್ನು ಅನುಸರಿಸಿ ಯಜ್ಞ ಯಾಗಾದಿಗಳನ್ನು ಆಚರಿಸುವುದು ಆಗತ್ಯವು ಎಂಬುದನ್ನು ನಿಸ್ಸಂಶಯವಾಗಿ ಅರಿತು ಆಚರಿಸಿ ಉತ್ಕಟ ಪರಿಸ್ಥಿತಿಗಳನ್ನು ನಿವಾರಿಸಿಕೊಂಡಿದಾರೆಯೇ ಹೊರ್ತು ಮೂಢನಂಬಿಕೆಗಳಿಂದ ಅಲ್ಲ ಎಂಬುದು ಸಹ ಪ್ರಾಚೀನ ಗ್ರಂಥಗಳ ಅವಲೋಕನದಿಂದ ಮತ್ತು ವೇದ ಸಾಹಿತ್ಯದ ವಿಮರ್ಶೆಯಿಂದ ಸ್ಪಷ್ಟಪಡುತ್ತದೆ.

ಇನ್ನು ಇದ್ದ ಪದಾರ್ಥಗಳ ನಷ್ಟ ವಿಚಾರ:—ಒಂದು ಜನಾಂಗವನ್ನು ರಕ್ಷಿಸಿ ವೃದ್ಧಿಗೊಳಿಸಿಕೊಳ್ಳಬೇಕಾದರೆ ಅದೇ ಜನಾಂಗದ ಬಲಿಷ್ಠ ಗ್ರೇಸರರನ್ನೇ ಆರಿಸಿ ಯೋಧರನ್ನಾಗಿ ಮಾಡಿ ಬಲಿಕೊಡಲೇಬೇಕು.

ಹೆಚ್ಚು ಬೆಳೆ ತೆಗೆಯಬೇಕಾದರೆ. ಮುಂಚೆ ಸಹಸ್ರಾರು ಪಲ್ಲಾ ಉತ್ತಮ ಕಾಳುಗಳನ್ನು ಭೂಮಿಗೆ ಬಿತ್ತಿ, ಅವು ಸಸಿಗಳಾದಮೇಲೆ ಅವುಗಳನ್ನೆಲ್ಲಾ ಆದೇ ಭೂಮಿಗೆ ತುಳಿದು ಕೊಳೆಯುವಂತೆ ಮಾಡಲೇಬೇಕು. ನಂತರ ಉತ್ತಮ ಬಿತ್ತನೆ ಬಿತ್ತಬೇಕು.

ಹೆಚ್ಚು ಜಮೀನು ಸಾಗುವಳಿ ಮಾಡಲು ಭಾರಿ ಜಲಾಶಯವನ್ನು ನಿರ್ಮಿಸುವಾಗ, ಅನೇಕ ವರ್ಷಗಳು ಶ್ರಮಪಟ್ಟು ಉತ್ಕೃಷ್ಟ ಭೂಮಿಯನ್ನಾಗಿ ಸಿದ್ಧಮಾಡಿದ ಸಹಸ್ರಾರು ಎಕರೆ ಭೂಮಿಗಳು ಉತ್ಕೃಷ್ಟ ಫಸಲು ನೀಡುತ್ತಿದ್ದರೂ ಮುಳುಗಡೆ ಮಾಡಲೇಬೇಕು. ಮತ್ತು ಅನೇಕ ವರ್ಷಗಳು ಶ್ರಮಪಟ್ಟು ಸಹಸ್ರಾರು ರೂಪಾಯಿಗಳು ವೆಚ್ಚ ಮಾಡಿ ನಿರ್ಮಿಸಿದ ಅನೇಕ ಗ್ರಾಮಗಳ ಮುಳುಗಡೆ ಮಾಡಲೇಹಕು. ಈ ರೀತಿಯ ಸನ್ನಿವೇಶಗಳು ನಿತ್ಯ ಪ್ರತ್ಯಕ್ಷವಿರುವುವು. ಇದೆಲ್ಲಾ ಸಾರ್ಥಕವಾದ ನಷ್ಟಗಳು.

ಈ ವಿಷಯಗಳನ್ನೆಲ್ಲಾ ಪ್ರಧಾನಿಯವರು ನಿಷ್ಪಕ್ಷಪಾತದೃಷ್ಟಿಯಿಂದ ವಿಮರ್ಶೆಮಾಡಿ ತಮ್ಮ ಹೇಳಿಕೆಯನ್ನು ಪುನರ್ವಿಮರ್ಶೆ ಮಾಡಿ, ಕ್ಷಾಮ, ಭೀತಿ, ಪ್ರವಾಹ ಭೀತಿ, ಪ್ರಜಾಕ್ಷೋಭೆ ಇತ್ಯಾದಿಗಳಿಂದ ಉದ್ಭವಿಸಿರುವ ದೇಶದ ಉತ್ಕಟ ಪರಿಸ್ಥಿತಿಯನ್ನು ಇನ್ನೂ ಪ್ರಬಲಗೊಳ್ಳುವ ಮುನ್ನ ತತ್ಪರಿಹಾರಮಾರ್ಗವಾದ ಯಜ್ಞ ಯಾಗಾದಿಗಳಿಗೆ ಪೂರ್ಣ ನೆರವು ನೀಡಿ ಪ್ರಜಾಕ್ಷೇಮ ಸಾಧಿಸಿದ ಮತ್ತು ಹಿಂದೂಗಳ ಅಪಪ್ರಚಾರ ನಿವಾರಿಸಿದ ಶಾಶ್ವತ ಕೀರ್ತಿಗೆ ಪಾತ್ರರಾದಾರೆಂದು ಆಶಿಸಲಾಗಿದೆ.

N. S. ಸುಬ್ರಹ್ಮಣ್ಯಶಾಸ್ತ್ರಿ.
ಆರ್ಯವಿಜ್ಞಾನ ಸಂಶೋಧನಾಲಯ, ಮೈಸೂರು.

OUR BODY

(Continued from last issue.)

In addition to this, the millions of little glands called sweat-glands become increasingly active, and secrete a large amount of perspiration or sweat, which may be visible or invisible, in either event causing considerable loss of heat through evaporation.

So efficient is the machinery of adjustment that, under ordinary circumstances, no matter how much or how little heat we may produce by muscular action, and no matter how hot or cold may be the surrounding air, the actual temperature of the blood, and of the body as a whole, hardly varies by such as a degree.

I have said that most of the automatic regulation is effected by control of the heat loss; but this is not entirely so. The lassitude which we feel when the surrounding air is hot or damp, automatically tends to diminish heat production; whilst the shivering and chattering—to say nothing of the increased desire for active exercise—which we often experience in winter time tends to an increased production of heat.

In this connection it may be interesting to refer to one or two common phenomena indicative of disturbed health. Most readers have probably heard that an abnormally low one is no less desirable, and may be more immediately dangerous. In people in vigorous health, the dilatation of the surface-blood vessels mentioned before is accompanied with corresponding contraction of other and deeper vessels, so that the blood-pressure thrughout the body is undisturbed. But in persons, who, through sedentary habits or enfeebled health from any other cause, have allowed their muscles and their reflex nervous mechanism to get out of condition, this balancing construction of deeper blood vessels does not always accompany the surface dilation.

Such people, accordingly are very liable to faint in ill-ventilated churches, lecture halls, and the like. Temporarily, they present exactly the same symptoms as are caused by severe loss of blood.

In the light of this knowledge of the cause of their faintness, one sees the rationale of the common remedies and of the steps usually taken to relieve the condition. The immediate danger of a marked lowering of the blood pressure lies in the possibility that insufficient blood may be forced uphill to reach the brain. Accordingly the fainting person takes nature's hint, and lies or falls down so that the head becomes no higher than the rest of the body.

Secondly, cold air is allowed to play on the skin, so as to lead to a contraction of the surface blood vessels, and a consequent increase in blood pressure.

Thirdly, active stimulants, such as ammonia vapour (smelling salts), are applied to the nostrils, and cold water to the face, in order to stimulate reflex contractions of the small internal blood-vessels.

These facts have a marked bearing on many of the symptoms, and on the treatment of various feverish conditions. X.

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The Rationalist

VEDANTA

Perhaps if there is one thing which man must know in order to fulfil the purpose of life, it is the meaning of life. what this world is, why he has come into this world, what he should do in this world, why he should die, or what does become of him after his death. These are questions which are not very easy to answer, questions, which only one in a thousand can attempt to understand, and which one in a myriad only can attempt to solve. What our body and hands and feet and face mean. what our anger and love and hatred mean. what our death and youth and age mean, why we get children, or why we walk erect, why the stars shine, why the clouds rain, why the trees flourish, the mountains stand, and the seas roll, are things which we must know, and the knowledge of which must guide our conduct, if we wish to deserve the name of sentient beings. We have to know whether this world is like a Taj Mahal, designed and built and maintained with scrupulous care and marvellous intelligence by an all-paramount, supreme Ordainer, or a mere heap of rubbish, unexplained and unexplored, unwarranted and uncared for. If we obtain a satisfactory explanation of these things, we shall know how to conduct ourselves in this world, whether we should be good or bad, or whether it makes no difference whether we are good or bad, whether there is a God, and whether we should adore Him or ignore Him. This knowledge, you will find, which your farce of a scholastic education does not teach, is more vital, and goes more to the root of all earthly things, including your birth and death, than Algebra, or Astronomy, or Trignometry or electric Technology. It is the knowledge which will become part of your soul, and aid that soul in its transactions in this life, and in its translations through after-lives. It is this knowledge which many Western nations don't care for, and which even among us many worldly men don't care for, that each man must know whether he knows the rudiments of the alphabet or not, and each woman must know whether she has got the political vote or not. The man who imparts this knowledge is reckoned as a spiritual benefactor, and becomes worthy of worship and reverence beyond all our other earthly associates.

This knowledge, you know, is not so easy to gain. Buddha had to give up an Empire and steal away to the forest, and there spend years of hard thought before he could arrive at a solution. Viswamitra and Vasishtha and others had to wrestle with it for thousands of years. They had not merely to grow gray, their bodies had almost decomposed before they attained that knowledge.

While the philosophers of the West have tried to solve the problem of the Universe by their own logical modes of reasoning, the Brahmin philosophers of India have accepted a sacred body of texts called the Vedas as treasuring up the ascertainable truths about the universe, substantiated of course by the principles of reasoning as provided in the ordinary science of logic. The Vedas are compositions of ancient sages, trained in great perfection of the spirit, who recorded their explanation of the phenomena of life for following ages to accept. On the basis of these Vedas both Sankara and Ramanuja have given two explanations of the universe, and built up two schemes of religion, whose rival merits we shall briefly try to ascertain.

(To be continued.)

DIRTY POLITICS

Sir,—After her initial disappointment at Bangalore, the Prime Minister on her return to Delhi, promised that she will abide by the majoriiy decision of Parliamentary Board and went ahead to file the nomination of Mr. Sanjiva Reddy for the President's post. Later, however, she pleaded a " Free Vote," which in effect meant a vote for Mr. Giri, on the alleged ground of changed context being the approach made by the Congress President to Jan Sangh and Swatantra which she opined, was nothing but a conspiracy among them to overthrow her.

The pattern of voting had, however, revealed that the Jan Sangh and Swatantra stood by their own candidate Mr. Deshmukh and thereby gave the lie to the Prime Minister's allegation against the Congress President. The voting pattern had also revealed that the majority of the Cogress M.P.s and M.L.As. had repudiated her stand and refused to support her ' secret ' candidate. In the above circumstances, will it be too much to expect the Prime Minister to seek a fresh vote of confidence from her party in general and Congress M.Ps. in particular, if she is to continue to be the leader of the Government?

Madras. * * B. R. S.

Sir,—Holding an exalted position as the Prime Minister of India, having been elevated to that post by a party—the oldest political party in India whose founder laid full stress on the observance of moral values in life—Srimathi Indira Gandhi has evolved a new set of principles to be observed to achieve the desired end. The principles are ; (1) You may belong to one party and yet use all the influence and powers that that party gave you to help the opposite party. (2) You may file your nomination in favour of a candidate of your party, and work for the success of the candidate of the opossite party. (3) The end always justifies the means.

It is pathetic that in the Gandhi Centenary year, all the moral values which informed and guided Mahatma Gandhi should have been killed by one whose name includes the word ' Gandhi ! "

M. V. A.
Madras. * *

Sir,—If Mrs. Gandhi was unhappy over the rejection of her nominee for the Presidential election by the Parliamentary Board, she should have either fought tooth and nail to uphold the choice of her nominee or she should have resigned from the party, which action would have enhanced her prestige in the eyes of the partymen as well as the public. But with a view to disgracing the Syndicate, Mrs. Gandhi adopted methods which were against the ethics of party discipline.

The defeat of Mr. Reddi may be a vicory for Mrs. Gandhi, but it is a defeat for the parliamentary system of democracy which we profess. Every right thinking citizen should condemn her action in not conforming to party discipline, in the interest of future democracy in India.

R. M.
Bangalore. * *

Sir,—In the North Bombay Parliamentary election in 1962, when some Congressmen were inclined to support Mr. J. B. Kripalani, who stood as an Independent as against the Congress nominee, Mr. V. K. Krishna menon, Prime Minister Nehru warned Congressmen that they could as well quit the Congress if they thought of doing anything against the Congress candidate. And that enabled Mr. Krishna Menon to win the election comfortably. Now, Nehru's daughter. Mrs. Indira Gandhi, has not only openly canvassed against the official Congress candidate for the Presidential election, but has also succeeded in getting him defeated !

New Delhi. R. S.

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LIFE IN CHINA

The life of the country is managed by the so-called proletarian staff, consisting of 14 persons. These are Mao, Lin Piao, Kang Sheng as well as persons linked by close ties of relationship: Mao's wife – Chiang Ching, the wife of Lin Piao – Echun, Mao's son-n-law – Yao Whn – yuan. It is said Mao's daughter is trying to get into the leadership – at present she is one of the leaders of the JENMIN JihPAO paper, as well as the daughter of Lin Piao, who works as assistant editor of the Central army newspaper.

The past Congress of the CPC did not bring about anything new in the ruling elite, it only consolidated its domination in the Party. People say that actually the second person in the state is Mao's wife – Chiang Ching, whose craving for power is fanatical. It is said that in September, 1968, she made an attempt to get the post of deputy chairman of the Military Committee of the CC CPC, but certain military leaders opposed her, fearing Chiang Ching's adventurism. After that some of the military men were deprived of their power and did not become members of the Politburean The names of Chen Yi and Hsu Hsiang – chien are mentioned in this connection. In Peking they say that Chen Yi is no longer Minister of Foreign Affairs and that he will be appointed to another post soon.

The life of the population remains complicated. So does the economic situation. In Peking, the wages of a worker in heavy industry is 65 yuans, in light industry – 35. Shop-assistants receive 20-25 yuans. Teachers at higher educational establishments get 60-80 yuans. The norm of goods issued on coupons and ration-cards is very low. A family is issued six metres of cotton fabrics a year. One can buy 90 fyns (300-400 gramme) of pork per family. There is a shortage of butter. It's very hard for large families. Life is better for those families who have few children and several adults are working.

With the aim of solving the food problem in the towns, their residents are sent to the countryside under the pretence of "re-education". If parents are made to go to live in a village as a punishment, their children may go with them. But nothing has been prepared in the village to receive the youth. The peasants understand that they will have to share their bread and rice with a larger number of mouths. In Kuangtun province, the daily portion of rice for those working in the commune has been fixed at 150 grammes a day. On days when one is absent from work, even for reasons of illness, the ration of food is withheld. In this case, other working members in the family have to apportion it out of their ration.

In order to keep the population in a state of tension and to distract them from internal difficulties, there is much talk in Peking about the need to prepare for war. The pages of the news papers are filled with the vilest abuse against the Soviet Union. After the IX Congress of the CPC it became particularly obvious that it was on anti-Sovietism that Mao and his group would like to knock together a "unity of ranks" to make the people forget what they have gone through during time of the "cultural revolution".

Radio Peking broacast a story on the "re-education" of teacher in one of the communes: "a woman-teacher who recently arrived in the commune insufficiently 'educated' clearly understood how necessary and important it was to be re-educated by the poor and the lower sections of the middle peasants. An old mother of one of the poor

undertook to re-educate this teacher. The teacher soon understood her mistaken views which led to her buying new clothes in the city and throwing out her old clothes. The teacher realized that such conduet meant a loss of class conciousness. She reverently took from the hands of the old woman straw shoes and again put on her old patched dress and started to work in the field. Thus, she took the revolutionary road pointed out by Chairman Mao.

"It is in this way that poor peasants re-educate teachers who had isolated themselves from real life. One teacher who had received a higher education during re-educaton successfully attained a correct world outlook. After more than 20 talks with him he realized his mistakes, and today does any dirty work. He can be frequently seen with a basket in his hands collecting manure. When his father died he left for the funeral but returned ahead of time to continue his work."

It is more than three ycars since the "cultural revolution" was ushered in the China. But the country's cultural affairs are at a dead-end: the Maoists have subjected the Chinese intelligensia to unheard-of persecutions, treating them with inhuman cruelty, lynching people in streets and squares, murdering them in their homes, trampling upon them morally, exiling them to remote districts and forbidding them to engage in any public activities. The former intelligensia is paralysed, whereas there is no one whom the terrorist regime might trust.

Among the victims are China's film makers. As a result, even the official Maoist film propaganda has found itself in a pitiful state; paradoxical as it may seem, there are not enough people to make films in this most populated country of the world. This is the sum total of the unceasing purges and repressions.

Whereas Chinese cinema art had had talented directors and script-writers of experience, as many as 400 Chinese and foreign films have been prohibited by the Maoists. And the campaign of defamation is still continuing. Its main targets are films of past years featuring the Chinese revolution and people now objectionable to Mao Tse-tung and his group.

Since the first half of 1958 all feature-film studies of China have been idle. No new films were released there since 1966. Even the war film studio, which had the patronage of the military authorities, stopped work on films.

In 1967 the documentary studio in Peking alone functioned. It made propagandistic pictures about Mao Tse-tung's swim across the Yangtze, the tests of the Chinese atomic bomb, and Mao Tse-tung's meetings with the Hungweipings. However, early in 1968 this studio too, so necessary to the Maoists, stopped its work. A universal purge was on, during which "hidden enemies," "slow-action mines" were dug up and liquidated. Newsreels also ceased to appear on the screen.

(To be continued.)

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The Rationalist

VEDANTA

(Continued from last issue.)

The system of Sankara holds that at the back of all earthly phenomena there is an abstract Spiritual Force, which is the only real thing, and that all things else that we see and feel in the material world are mere imagination. His philosophy is called Advaitism, and its doctrines are based on the Vedic trisyllable "Tat-Twam-Asi", meaning "You are that God," indicating the identity of the Great God and each one of us. The essence of this God or Brahman is pure thought-intelligence, or Chaithanya. That Brahman is absolutely without attribute, form, or difference. But an inexplicable thing called Avidya or Maya –ignorance, or illusion–, imposes on it, and contributes to the formation of what appears to us as the Universe. When Brahman becomes subject to this Avidya, it gives rise to the numerous earthly souls, which are each one immersed in a set of "Upadhis" or limitations. Metaphysically there is no world. The whole expansion of names and forms, and the collected plurality of phenomena, are, from the stand-point of highest reality, generated, set up, and imposed on the soul by Ignorance. When this ignorance arises, innate in us, we do not know. It is simply illustrated for us bythe description of the man with diseased eyes who sees two moons, while there is in reality only one. The object of human endeavours must be to qualify ourselves to receive by the grace of Brahman a true knowledge of the fact that that Brahman is alone real, which would release us from the thraldom of earthly life and all its attendant miseries. That is Moksha.

In the system of Ramanuja, on the other hand, it is found impossible to recognise that this world and all that our life means is a mirage, falsely imposed on that sole reality, Brahman. Matter, soul and God are all true concrete existences, and are inseparably blended together. Matter is the body of the soul, and matter and soul are together the body of God. The whole scheme of the Universe is the purifying of the soul so as to change the colouring it has taken from its contact with matter, and to robe it in the splendours of the other Infinite which overhangs it. This separation from the God within is called "Avidya" or primeval ignorance, the sin of severance from God. It is the burden of this original sin which must be cast out before salvation can be reached. Salvation comes from God, of His free saving grace. He turns this wheel of woe called "Life" into an instrument for polishing the soul. The means of salvation rests in the curbing of the self within, and the cessation of its frolics in the pleasure-garden of the senses. Every activity save that which has worship for its basis, binds us to the world. Activity is a necessity. It is the source of fetters when pursued for pleasure. Escape from the fetters can be got not by ceasing from activity altogether, but by changing its outward direction inward towards God. Religion as a social institution, which purposes to save all, must cleverly handle them and entice them to salvation. From purity follows enlightenment, enlightenment kills the self with God's help, and Salvation is the result.

This is a very brief statement of the philosophical and religious position of these two great people.

(To be continued)

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ವಿನ್ಯಸ್ತಾಯಾಮಾನಸ್ತು ಪರಮಾತ್ಮಾಮಹೀ ಧರಃ |
ಉಜ್ಜಹಾರ ಕ್ಷಿತಿಂ ಕ್ಷಿಪ್ರಂ ನ್ಯಸ್ತವಾಂಶ್ಚಮಹಾಂಭಸಿ ॥ ೯೫ ॥
ತಸ್ಯೋಪರಿ ಜಲೌಘಸ್ಯ ಮಹತೀ ನೌರಿವಸ್ಥಿತಾ ।
ವಿತತತ್ವಾತ್ತು ದೇಹಸ್ಯ ನಮಹೀಯಾತಿ ಸಂಪ್ಲವಂ ॥ ೯೬ ॥

ಟೀ: ವಿತತತ್ವಾತ ವಿಸ್ತೃತಮೃಪ್ಪಿಂಡಾಕಾರ ಸಂಸ್ಥಾನತ್ವಾತ್ ಮೃಪ್ಪಿಂಡತಾಪ್ಲವಮುಜ್ಜತಿ, ನತುಶರಾವಾದ್ಯಾಕಾರಂ ॥

ವಿಷ್ಣುವು ಭೂಮಿಯನ್ನು ಸಮುದ್ರದಿಂದ ಮೇಲೆ ತಂದು, ಮಹಾ ಜಲರಾಶಿಯ ಮೇಲೆ ಇರಿಸಿದನು. ಭೂಮಿಯು ಆಕಾರದಲ್ಲಿ ಘನ ಪಿಂಡವಾಗಿಲ್ಲದೆ ವಿಸ್ತೃತವಾಗಿ ಓಡಿನ ಆಕಾರದಲ್ಲಿರುವುದರಿಂದ ಮುಳುಗದೆ ಭಾರೀ ದೋಣಿಯಂತೆ ತೇಲುತ್ತಾ ಇದೆ", ಎಂದು ಸ್ಪಷ್ಟವಾಗಿ ಉಕ್ತವಾಗಿದೆ. ಯಾವ ಗ್ರಹದ ಆಕರ್ಷಣೆಯಿಂದಲೂ ಇದು ಧಾರಿತವಾಗಿಲ್ಲ. ಅದರ ಆಕಾರದ ವಿಷಯದಲ್ಲಿ ಪುಷ್ಟೀಕರಿಸಲು ಇದೆ ವಾರಪತ್ರಿಕೆಯ 16-6-69 ಮತ್ತು 23-6-69ರ ಪ್ರತಿಯು 'ವೈಮಾನಿಕ ಶಾಸ್ತ್ರ' ಎಂಬ ಶಿರೋನಾಮೆಯಲ್ಲಿ ಪ್ರಕಟಿಸಿರುವ Dwites J. Mc. Call, JR B S.D.C. ರವರ ಪತ್ರದಲ್ಲಿ ಈ ರೀತಿ ಉಕ್ತವಾಗಿರುವುದು ಗಮನಾರ್ಹವಾಗಿದೆ ಏನೆಂದರೆ:

.... I have just come upon a volume that is extremely rare in the United States, entitled 'The Smoky God' by Wills George Emerson, describing the work done by one Olef Jansen who journyed into the interior of the earth by means of North Pole, remaining there for two years with the inhabitants who spoke the language of Sanskrit." and

"Admiral Bird flew a total of 1750 miles beyond the pole, radioed back that he was over tropical jungle."

The author of the letter states 'this is impossible unless one considers the fact that the world is hollow with the earths's crust being 300 miles thick with an opening of 1000 miles across.'

ಈ ವಿಷಯಗಳು ಈ ದಿನ ವಿಸ್ಮಯವಾಗಿ ಕಂಡರೂ ಗ್ರಹಾಂತರ ಸಂಚಾರ ಆರಂಭವಾಗಿರುವುದರಿಂದ ರಸಾಯನ್ಯಾದಿ ಮೂಲವಸ್ತುಗಳು ಶುದ್ಧ ಮೂಲದಸ್ತುಗಳಲ್ಲ; ಕಬ್ಬಿಣಾದಿಗಳನ್ನು ಚಿನ್ನವನ್ನಾಗಿ ಪರಿವರ್ತಿಸಲು ಸಾಧ್ಯ, ಮತ್ತು 'ಆಕಾಶ' ಅನ್ನುವುದು ಪದಾರ್ಥಹೀನ ಪ್ರದೇಶವಾಗಿಲ್ಲದೆ ಪರಮಾಣುಕಣಭರಿತವಾಗಿದೆ, ಎಂಬ ಪೂರ್ವೋಕ್ತಿಗಳನ್ನು ವಿಜ್ಞಾನಿಗಳು ಎರಡುಶತಮಾನಗಳನಂತರ ಸಾಧಿಸಿದಂತೆ, ಅನಲ್ಪಕಾಲದಲ್ಲಿ ಎಲ್ಲ ಗ್ರಹಗಳೂ ಘನಗೋಳಗಳಲ್ಲಾ, ಮತ್ತು ಗ್ರಹಗಳಿಗೆ ಆಕರ್ಷಣಶಕ್ತಿ ಎಂಬುವುದಿಲ್ಲಾ ಎಂಬ ಪೂರ್ವಸಿದ್ಧಾಂತವನ್ನು ಸಾಧಿಸುತ್ತಾರೆಂದು ನಂಬುತ್ತೇನೆ. N. S. ಸುಬ್ರಹ್ಮಣ್ಯಶಾಸ್ತ್ರಿ
ಆರ್ಯವಿಜ್ಞಾನ ಸಂಶೋಧನಾಲಯ, ಮೈಸೂರು.

MRS. ANNIE BESANT

Dr. Annie Besant occupies a high and unique place in Idian History. In England and the Western World before she came to the East, and in India thereafter, she was an institution by herself, respected and admired by millions of people. She was one of the builders of modern India.

It is necessary to picture to our minds the state of India at the turn of the last century. The impact of Western civilisation on the Indian way of life and thinking was considerable. The British Empire was at the height of its glory. The educated Indians were more familiar with John Stuart Mill, Bentham, Bishop Berkely, than with classics and scriptures of India. Most of them dressed like Europeans and adopted western ways of living.

Our national dress was relegated to an inferior position. Most of the talking and writing was done in English. Sanskrit and other regional languages were relegated to a secondary position, if not neglected. It was at this stage that Dr. Besant appeared on the Indian scene. Her entry was magical!

Annie Wood was born on October 1, 1847 in London. She belonged to a well-known family. One of her ancestors became a Lord Chancellor of England and another a Lord Mayor. Born of an Irish mother, she loved Ireland. In spite of difficult financial circumstances she was able to get a comprehensive education in English, French and German. She became a free thinker quite early in life. She was always filled with a passionate desire for the better ing of the world and the elevation of humanity. At about this time she became "the most relegious among atheists" as she puts it. She proclaimed, "The total lack of faith in God only made me more strenuously assertive of the binding nature of duty, and the overwhelming importance of conduct."

C.R.P.

H. H. Mummadi Krishnaraja Wadayar Jayanti Celebration Committee

request your presence on the occasion of
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H. H. SRI MUMMADI KRISHNARAJA WADAYAR, G C.S.I.
under the Presidentship of
SRI RAJAVYDYA PANDIT, P. H. CHANDRABHAN SINGH, MYSORE.
on Wednesday the 10th September 1969, at 6 p.m.
at the Narasimharaja Sahakara Bhavana
100 Feet Road, Mysore,

G. R. JOSYER,
M.A. HONS., F.R.E.S., M.R.S.I.
Convenor.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| ೧೦-೯-೧೯೬೯ ನೇ ಬುಧವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ
ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ
ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ
೧೭೫ ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ
ತಮ್ಮ ಸುಹಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

ಮು॥ ರಾ॥ ಶ್ರೀ॥ ರಾಜವೈದ್ಯ ಪಂಡಿತ ಪಿ. ಹೆಚ್. ಚಂದ್ರಭಾನ್‌ಸಿಂಗ್‌ರವರು
ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸುತ್ತಾರೆ.

ತಾವು ದಯವಿಟ್ಟು ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇವೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,
ಕಾರ್ಯದರ್ಶಿ.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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RS. 20—00

MRS. ANNIE BESANT

(Continued from last issue.)

She and Bradlaugh were arrested and tried. Their trial commenced before the Lord Chief Justice of England and a special Jury. They defended themselves in the Courts of law and they were acquitted later on. To add to her misery she was deprived of the custody of her two children and her marriage was broken.

She had now become the spearhead of a movement, and her colleagues were W. T. Stead, Bernard Shaw and later on Sydney and Betrice Webb, George Lansbury and others. In the article to the Annie Besant Centenary Book published in 1947, George Bernard Shaw said; "Mrs. Besant was a woman of swift decisions. She sampled many movements and societies before she finally found herself and her transitions were not gradual; she always came into a movement with a bound". He described Mrs. Besant at the time of her entry into Socialism as the greatest orator in England and possibly in Europe. He adds "I have never heard her excelled. She was then unapproached."

Gladstone thought only Senor Castelar of Spain was comparable to her in oration.

George Lansbury writing about her life and work prior to her departure for India has put it succinctly. He says, "In all the work I have known her engaged in, Mrs. Besant has always been in the very forefront of the Reform movement. To write fully about her activities in the social and political life of Britain would be to write almost in full the story of social and political change from 1874 to the time she left for India."

Among other institutions the Fabian Society and the London School of Economics owe their inspiration to her and her associates.

November 16, 1893, when she commenced her Eastern tour was indeed an auspicious day for India She had now discarded agnosticism and atheism and had become a Theosophist. Starting from Kandy in Ceylon, she came to Tuticorin, Bangalore, Bezwada and other places, ending up at Adyar where she took part in the convention. Thereafter she went all over India. In Madras she started her campaign for educational reform with a speech at Pachiappa's College. Soon after, she founded the Olcott Panchama School for backward communities. As acknowledged by Dr. C. P. Ramaswamy Aiyar when he threw the temples of Travancore to Harijans in 1936 "she was one of the earliest to fight untouchability in India."

She had a firm faith in and admiration for eastern religions It is unnecessary to refer in detail to her achievement in the field of theosophy. The movement gained fresh strength under her in Adyar, and branches were organised all over the world. Persons like Sri Ram, Rukmini Devi, apart from Dr. Arundale and Wadia were her lieutenants. Shri B. Shiva Rao and his brothers, Aryaratna, Sanjiva Kamath, Ranganadha Mudaliar, Pearce, V. K. Krishna Menon and others were her aides in the educational, labour and Boy Scout movements. It used to be said of her that what she touched in human material turned to gold.

Almost everyone who came into contact with her played a significant part in his or her respective life. It must, however, be noted that her theosophical faith did not stand in the way of her warm friendship for and trust in, non-theosophists like Motilal Nehru, Srinivasa Sastri and Dr. Tej Bahadur Sapru, and my father, Dr. C. P. Ramaswami Iyer.

(To be continued)

LIFE IN CHINA

(Continued from last issue.)

Only at the end of August did the Jenmin Jihpao announce the release of a full-length of documentary film programme compiled of five newsreels.

The entire programme was devoted to the activities of Mao Tse-tung alone. They either showed his bust or portrait in the background, or the announcer recited a current quotation in a fervid tone. Mao was shown during sumptuous receptions of foreign guests. It is the Maoists' way of hoodwinking the people and convincing them at all costs that the whole world "adores" the "great helmsman."

The Chinese people are assured that "Chairman Mao is the red sun in the hearts of people the world over." That, as a matter of fact, is the title of a whole newsreel!

In the second half of 1968 Chinese newsreels began to appear more regularly.

Aside from documentaries, the Peking screen has practically nothing to show. In 1963 only two films were demonstrated, Albania's "Spacious and Smooth Road" and the documentary "Red Lantern Oera" with piano accompaniment.

The Albanian film served as a means of fanning noisy anti-Soviet propaganda.

The production of "The Red Lantern" was said to be "revolutionary" because Mao's wife Chiaeg had a part in its production as the highest censor.

Not so long ago the Chinese press notified its readers that within a week of the bloody provocations at the Soviet frontier in the district of Damanskey Island, Peking's screens flashed a documenntary on the "exploits of the raiders of Soviet land".

The main part of the picture is compiled of shots so edited by the Maoists as to skip all the numerous anti-Soviet frontier provocations on the part of China, and highlight responsive measures taken by the Soviet frontier guards as an "asasult" on the territory of China.

Such is a typical sample of the infamous concoctions of present Chinese cinematography—anti-Sovietism, shameless slander and shamelessly dressed-up reality!

U.S.S.R.

HOW?

Sir,—How can the people of India repose confidence in a Prime Minister, who had no hesitation to stab her own party from behind to bring victory to her vanity and pride? The appeal for moderation and the attempts to have further talks for the restoration of the strained relationship have no meaning in the present context. Things must be decided either one way or the other quickly.

Ernakulam. N. S.M.

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VEDANTA

To start with the points of difference, the inconcretence of the nature of our mind, or the lack of definiteness which charecterises our knowledge of the mind, has enabled Sankara to give out with some show of truth, that all the phenomena which affect our mind, external and internal, the whole universe, is a mere dream, which it is possible for us to shake off, if we make a struggle. Well, there is some justice for that opinion. It appears at first sight untrue and ridiculous, but we know that if we make up our mind to forget some things or ignore some things which are actually present to our experience, we can forget or ignore them; they become non-existant to us. Developing that conception of experience which each one of us has in an elementary state, Sankara lays down that the whole miserable universe can be reduced to a non-entity by a man who has got mental development sfficient for that purpose. It is not a dictatorial statement from him merely, but he says that notable passages in the Vedas support this view of the Universe, and he argues cogently for that position. But it requires some gift of imagination to realise that Sankara may be true, and that the world may be a mythical imagery. At first you will feel that it is an utter falsehood, and so did Ramanuja and others feel.

In Vaishnavite philosophy, our experiences and all these outer things are as true as we feel they are, and we are taught that we must hold the reins of our senses firmly so long as we are living amidst them. Let us remember that the universe is the creation of a Divine Being possessed of great qualities, and direct our services to Him. So shall we pass out of our present transitory state. Mankind in general want to look up to some body, love somebody, and dream of somebody as the reliever of woes and bestower of balm, and in the Ramanujite God you will find this thing idealised, and a scheme laid out by which man can remember that he is a creature of God's, and serve Him until his gets released. This is the principle of devotionalism which is the real religion of the masses, and which satisfies the cravings of the general or ordinary human heart If you consider the lives of the great Catholic saints, of Chaitanya of Bengal, of Purandara Das and others, you will see the devotional current that runs through them and the movements which they set afloat.

Next Sankara held that Salvation was the aim of life, and that it was got from the knowledge of the utter unreality of the world, and that it is a super-imposition on the One Supreme Essence called Brahman. To obtain it one has not to practise a life of devotion, but keep the mind open for the reception of the knowledge that Brahman is the Sole Reality. But in Ramanuja's system Salvation is attained by Divine Grace resulting from a life of pure and self-abnegating devotion. This latter is a mode natural to the human mind, as to flow down a slope is to water, while the other mode of salvation is like climbing uphill.

But looking to the s[illegible]larity between the two systems, both Ramanuja and Sankara feel that earthly life is too full of sorrows, and must be finally got rid of as early as possible. They both speak of the final salvation, ending once for all the formidable series of life and death which infest the soul.

They both recognise that there is an Infinite Being who is at the back of this whole Universe. They both plead that salvation is the one end of all human beings, whether they be Indian, or East Indian, Patagonian, or Polynesian. Here they are different and more all-embracing than the Christian and Muhammadadan doctrines of salvation, which maintain that salvation is to be got only through the medium of Christ or Mohammad respectively.

Philosophy ought to be an explanation for the whole Universe, and not to the members of a particular sect. To insist that salvation can only come to members of one particular sect through one particular saint, is to propound something too mean, and too limited, and too deficient in the true nature of a doctrine enunciated as philosophical. A theory of creation presented by a religious philosopher must explain how all men were created, not merely the members of a particular sect or nation. So also a theory of Salvation.

These two great religious exponents of India stand immortal in the philosophical and social life of this country, the one appealing to the intellectual and imaginative few, the other to the devotional instincts of the vast masses. They both lived unambitious simple lives, and made contributions towards the peace of society and the happiness of mankind. Those contributions and their names will continue to live in this country as long as India preserves its stability on the globe. A contemplation of the greatness of their lives, and the greatness of their thoughts, will alter our own outlook on life for the better, and sustain us amidst its travails in the course of our earthly lives.

G. R. Josyer.

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A heard of 17,000 adders had to be repeatedly "milked" to obtain it.

Snake venom is used in the treatment of rheumatism, sciatica, arthritis, asthma and other diseases.

A DEVICE

Georgian scientists have created a device to protect citrus and other warmth-loving plants from frost. The device is placed in the center of the plantation at a height from 6 to 8 feet. It rotates continuously about a vertical axis, generates 25 to 30 million kilocalaries of heat an hour, and raises the temperature of the air to 39-41oF.

RIBBONLESS

The Amurelektropribor Factory in the Far East has begun producing ribbon-less typewriters with a set of 60 types. Such typewriters are meant mostly for designers to reproduce conventional signs on drawings and tables. Photo copies can be made from such drawings. If necessary, corrections can be made with an ordinary eraser. The type of the new machine is covered with a resin. The typewriter was developed in Latvia.

SWAYING TOWER

The leaning tower of Pisa is world famous. But Soviet Armenia boasts an even more remarkable structure; a swaying tower. On a rocky ledge of Mt. Aaragats stands chapel of the ancient Arich monastery. Several centuries ago an earthquake cracked a portion of the cliff from the bedrock, and since then the chapel has been literally tottering on the edge of the void!

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MRS. ANNIE BESANT

(Continued from last issue.)

She founded the Central Hindu College in Benaras in 1898. It is noteworthy that when later on, a plan for a Central Hindu University was started by Pandit Madan Mohan Malaviya she gladly handed over this institution to him in order that it may become its nucleus. She published textbooks and pamphlets on Hinduism aided by Dr. Bhagavandas and other scholars Her English translation of Bhadgad Gita was avidly read by thousands of Indians. Her belief in the Doctrine of Karma was profound. At a private lunch in London in 1931 to wdich I was invited as a student, she said "I will be born again in India aud will continue my work there."

By about 1913 she felt the need for galvanising public opinion in favour or self-rule for India. In 1914 she founded a weekly paper "Common Weal" to assist her in her political work, and also a daily "New India" in Madras, which had now become the centre of her activities. She attended the Bombay Session of the Indian National Congress in December, 1915. Thereafter she started the Home Rule League, She was the earliest of leaders of India to take the political movement to the masses. She started the Y. M. I. A. in Madras so that the students and intellectuals in the City could meet and have discussions. She spent more than ten lakh of rupees of her money to acquire land in the heart of city and build on it, and even to-day it continues to be an intellectual and cultural centre. She had gathered around her from all over India, younger leaders who played important roles in shaping the destiny of India. Mr. Jinnah, Sankarlal, Sarojini Naidu, Wadia, Sinha, Chattopadhyayas, Basu, Motilalji, Dr. Tej Bahadur Sapru, Bhagwandas, Sri Prakasa, Pandit Kunzru, Raja of Mahmudabad, Ali Imam and Hassan Imam to mention only a few names, formed part of the large circle of her friends and admirors. She was instrumental in generating an all India outlook. A bright group of publicists all over India met frequently to discuss Indian problems under her leadership. Much was achieved in the way of national integration.

The Lucknow Congress saw a temporary rapproachment between the moderates and extremists and in 1916 Dr. Besant issued a strong statement for Indian Home Rule.

The Governor of Madras Lord Pentland sent for her and asked her to leave India, She refused and thereupon she as well as Dr. Arundale and Wadia were interned in Ootacamund.

This had an electrical effect on the masses of India and a number of protest meetings were held. Soon after, during the First World War, the Montague Chelmsford declaration was made asserting the intention to grant self-govement for India. Dr. Besant was released as a result of the country-wide agitation and it was thereafter that she went to Calcutta to preside over the Congress.

She concluded with the eloquent words, "While I was humiliated you crowned me with honour, while I was slandered you believed in my integrity and good faith, while I was crushed under the heel of bureaucratic power you you acclaimed me as your leader, while I was silenced and unable to defend myself, you defended me and worked for my release. All that I have and am, I lay on the Altar of the Mother, and together we shall cry, more by service than by words. Vande Mataram". C. R. P.

(To be continued)

ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೭೫ನೇ ವರ್ಧಂತಿ

ಶ್ರೀಮ ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೭೫ನೇ ಜಯಂತ್ಯುತ್ಸವವು ತಾ|| ೧೫-೯-೮೯ರಲ್ಲಿ ಶ್ರೀ ರಾಜ ವೈದ್ಯ ಪಂಡಿತ ಚಂದ್ರಭಾ ಸಿಂಗ್ ರವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಸಹಕಾರ ಭವನದಲ್ಲಿ ವಿಜೃಂಭಣೆಯಿಂದ ನೆರವೇರಿತು. ಅನೇಕ ಗಣ್ಯ ಮಹನೀಯರೂ, ಮಹಿಳೆಯರೂ, ಬಾಲವೃದ್ಧರೂ ದಯಮಾಡಿಸಿದ್ದರು. ವೇದಿಕೆಯ ಮೇಲೆ ಶ್ರೀ ಜಗನ್ಮೋಹನ ಚಿತ್ರಶಾಲೆಯಿಂದ ಬಂದಿದ್ದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಲೈಫ್ ಸೈಜ್ ಭಾವ ಚಿತ್ರವು ಅಲಂಕೃತವಾಗಿ ವಿರಾಜಿಸುತ್ತಿತ್ತು. ಪ್ರಾರ್ಥನೆಯಾದ ನಂತರ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲ್" ವಿದ್ಯಾರ್ಥಿನಿಯರ ವೃಂದದಿಂದ ಸುಶ್ರಾವ್ಯವಾದ ಸಮೂಹಗಾನವು ನಡೆಯಿತು. ಅನಂತರ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರ ಸ್ವಾಗತಭಾಷಣದಲ್ಲಿ

ಮಾನ್ಯ ಶ್ರೀ ರಾಜವೈದ್ಯ ಪಂಡಿತ ಚಂದ್ರಭಾ ಸಿಂಗ್‌ರವರೆ, ಮಹಿಳೆಯರೆ ಮತ್ತು ಮಹನೀಯರೆ,

ನಾನು ಈದಿನ ಕೈಬಿಟ್ಟಿದ್ದಮೈಸೂರುರಾಜ್ಯವನ್ನು ಪುನಃ ಸಂಪಾದಿಸಿ ರಾಜ್ಯದ ಮತ್ತು ಈ ಊರಿನ ಏಳಿಗೆಗೆ ಕಾರಣರಾದ ಶ್ರೀ ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಜಯಂತಿಯನ್ನು ಆಚರಿಸುವದಕ್ಕೆ ಸೇರಿದ್ದೇವೆ. ಸಮಸ್ತರಿಗೂ ಸ್ವಾಗತವನ್ನು ಬಯಸುತ್ತೇನೆ. ಈ ಸಮಾರಂಭಕ್ಕೆ ಸುಮಾರು ೬೫ ವರ್ಷಗಳ ಹಿಂದೆ ಯುವಕರಾಗಿ ಈ ಊರಿಗೆ ಬಂದು ನೆಲೆಸಿ ವೈದ್ಯವೃತ್ತಿಯಿಂದ ಸಾವಿರಾರು ಕುಟುಂಬಗಳಿಗೆ ಜನಪ್ರಿಯರಾಗಿ ವಯೋವೃದ್ಧರಾಗಿ ಗೌರವ್ಯರಾದ ಶ್ರೀ ರಾಜವೈದ್ಯ ಪಂಡಿತ ಚಂದ್ರಭಾ ಸಿಂಗರವರನ್ನು ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ. ತಾವುಗಳೆಲ್ಲರೂ ಸಾವಧಾನದಿಂದ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಭಾಗವಹಿಸಿ ಸಹಕರಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ " ಎಂದು ಹೇಳಿದರು.

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HINDUISM

The Hindu religion is fundamentally based on the Vedas and the scriptures (Shastras) like Puranas and Tantras etc. which are derived ultimately from the Vedas.

As detailed below, Gayatri worship is the very core and foundation of the Vedic faith, and it involves image worship inside the mind. This is proved not only by immemorial tradition and practices, but from the earliest procedural records, viz the Kalpasutras etc.

The views of some modern researchers and writers as well as several religious reformers, who emphatically assert that the original and intrinsic Vedic religion did not know iconolatry, are therefore palpably wrong and untenable.

Vedic prayers (Sandhya) are compulsory three times a day, before day-break, at noon, and before sunset, for all males in the three higher classes (Varnas), who have been initiated with (Upanayana) the sacred thread. The age for initiation is generally from the eighth year for Brahmanas, the eleventh year for Kshatriyas, and the twelfth year for Vaisyas.

'Sandhya' is a discipline which includes the various processes of 'Yoga' laid down in the Yogasutra of Patanjali, viz. Asana, Pranayama, Pratyahara, Dharana, Dhyana etc., along with the recitation (Japa) of Vedic hymns (Mantras), the main ritual being the repetition of the Gayatri.

Though Sandhya is un iconic in the sense that there are no overt idols as such, the practicant during breath control (Pranayama) has to meditate (Dhyana) upon the images of Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer within the mind in different centres of the body.

Similarly, during repetition of Gayatri, She has to be mentally contemplated (Dhimahi), being the visible form of, ('Bharga-Parabrahmatmakam tejah' Sayana), or the effulgence of Parabrahman, as the consort of the above three hypestases, viz, as Brahmaani in the morning, as Vaishnavi at noon, and as Rudraani in the evening, or generally as a Goddess, the Mother of the Universe, with white colour, during all the three prayers.

Thus though seemingly un iconic, Vedic three-timely prayers (Sandhya) which are obligatory, actually involve image worship.

Tantrism is open to all Hindus, and is universally followed at the present day as the easiest practical procedure for God-realisation. It is, perhaps, not realised, that all initiation into Hindu spiritualism, except Upanayana which is Vedic, is through Tantrik rites. Thus almost every Hindu, if initiated, (Diksita), is a Tantric.

After ordination, one has to perform the compulsory prayers (Tantriki Sandhya) also three times a day. The rituals are short-cut copies of the Vedic Sandhya, with the difference, that in them, Tantrik (or some times Puranic) hymns are recited or repeated instead of Vedic. Gayatri in the Tantrik Sandhyas has likewise to be contemplated (Dhyana) inside the mind in the form of Brahmaani, Vaishnavi and Rudraani, in the morning, noon and evening, respectively.

Similarly, in Tantrik Sandhya, the selected deity (Ishtadevata) is also to be meditated upon in image form in the mind

during muttering of his or her hymn (Ishta-mantra), whether or not, there is an actual image to be ritually venerated outside.

Even in Vedic sacrifices (Yajna), images of various deities have to be placed in their appointed positions on the platform (Vedi), and contemplation inside the mind of the respective forms (Murti-dhyana) while reciting hymns and offering oblations in fire is a compulsory ritual. It is to be noted that Vedic hymns are recited and sacrifices celebrated during type of icon worship in the Hindu religion.

The five great sacrifices (Pancha Maha-yajna) are to be duly daily performed before partaking of food by all house-holders, except of the lowest orders of Sudras. They also involve iconolatry in several times. For instance, oblation (bali) is to be offered to Sri Devi and Bhadrakali near the head and the feet of the Vastudevata, who and Brahma have also to be propitiated similarly (Manu Samhita III/90).

Siva and Vishnu worship, in Lingas (Saligrama is Vishnu Linga), though not compulsory, is usually performed by Brahmanas, after the morning prayers, as a daily routine. During the adoration of any divine image. the priest or the worshipper after preliminaries, must first worship the Five Deities (Pancha Devatas) He has then to contemplate the form of the God or Goddess within his mind (Manasa-dhyana), and worship him or her with paraphernalia there (Manasa-puja), with repetition of the particular hymn (Japa). The practicant is to think that the Deity is pervading his whole body and mind, and should totally surrender himself. He should also conceive that the whole universe outside is nothing but the emanation of the Deity.

Thus a Siva worshipper has to think himself as one with Siva (Devo bhutva devam yajet'), and at the same time conceive Siva as all-pervasive. The same attitude is to continue during the ritual adoration of the actual icon outside also.

The adoration of Vishnu in Saligrama (Linga) or in image has to be performed in a similar manner. It has repeatedly been stressed in the Shastras that there is no distinction between Hari and Hara.

There is thus Monism (Advaita) in Dualism (Dvaita) in the Hindu religion. So long as there is a worshipper (Saadhaka) and a worshipped (Sadhya), and a sense of ego (Ahambhava), Dualism cannot be avoided. At the same time through the conception of the chosen Deity (Ishta) as unqualified Brahman, and as one with the worshipper and the whole creation outside as well as all other deities as but manifestations of the 'Ishta', entry into Monism is gradually effected. By this process, the practicant may eventually succeed in achieving beatitude (Samadhi), and have vision (Darsana) of unqualified Brahman in the form of the chosen Deity, or he might even realise Brahman.

Briefly, therefore, Hinduism though basically dualistic, is intrinsically and ultimately monistic. Actual religious practice, even where purely Vedic and seemingly uniconic is at the same time unavoidably and fundamentally iconic and idolatrous. One must not lose sight of the fact that mental contemplation and worship of idols is not only the basic procedures of Hindu worship, but also the only form reached in the higher stages.

This is as it should be, and there can be no way out of it. Unqualified (Nirguna) Brahman cannot be cconeived by human mind, and therefore, so long as there is

dependenc on ego and the mind, contemplation of qualified (Saguna) Brahman, by means of divine names (Naama or Mantra) and forms (Rupa – mental images or icons outside), in its various emanations connot be avoided.

Notes:

1. 'Sandhyokta, saiva mantradevata khalu upasyate. Tam sarvadaikarupam dhyayet anusandhyam anyamyarupam va.'

Then follow descriptive (Asvalayana Grihyasesha Sutra) details of the various forms of Gayatri Devi in the different Sandhyas.

2. E. g. 'Dhyaayennityam mahesam rajatagirinibham' etc. for Siva; and 'Dhyeyah sada savitri-mandala-madhyavarti' etc. for Vishnu.

3. 'Saili darumayi lauhi lepya lekhya ca saikati manomayi manimay pratimaashta vidha smrita'.

Sammohana Tantra,
Bhagavata XI/12.)

Images are of eight kinds of materials: stone, wood, metal, paste (sandal etc.), and pictorial, earthen, mental, or made of jewels.

Dr. N. Chowdhuri, P.H.D.

UNVEILING STATUE OF M. VENKATAKRISHNAIAH

MESSAGE

"Two sons of Mysore, both M.V.s, attained high esteem in the first half of the century, M. Visweswaraya and M. Venkatakrishnaiya.

Visweswaraya, like Sir Ganga Ram of Punjab, became a notable Engineer, and, like Raja Sir T. Madhava Rao, a notable Administrator. Venkatakrishnaiya earned high esteem as teacher, editor, and intrepid politician.

As Teacher, he reminded one of Dr. Arnold of Rugby. As Editor, he was to Mysore what G. Subramanya Iyer and Kasturiranga Iyengar were to Madras, Motilal Ghosh was to Calcutta, and Behramjee M. Malabaree to bombay. As a public tribune he was something like Tilak, or like Pym and Hampden, Wilkes or Bradlaugh of England. He was dubbed "Grand old Man of Mysore in 1907 by a visiting orator in the Town Hall when Dadhabhoy Naoroji was being lionised in Bombay as "Grand old Man of India."

He trained many young journalists and workers, whose gratitude is finding expression today in white marble. It may be called the "Statue of a Humble Citizen, or, a great citizen". I hope it will endure long!"

19-9-69. G. R. Josyer.

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The Rationalist

HINDUISM

The Hindu religion is fundamentally based on the Vedas and the scriptures (Shastras) like Puranas and Tantras etc. which are derived ultimately from the Vedas.

As detailed below, Gayatri worship is the very core and foundation of the Vedic faith, and it involves image worship inside the mind. This is proved not only by immemorial tradition and practices, but from the earliest procedural records, viz the Kalpasutras etc.

The views of some modern researchers and writers as well as several religious reformers, who emphatically assert that the original and intrinsic Vedic religion did not know iconolatry, are therefore palpably wrong and untenable.

Vedic prayers (Sandhya) are compulsory three times a day, before day-break, at noon, and before sunset, for all males in the three higher classes (Varnas), who have been initiated with (Upanayana) the sacred thread. The age for initiation is generally from the eighth year for Brahmanas, the eleventh year for Kshatriyas, and the twelfth year for Vaisyas.

'Sandhya' is a discipline which includes the various processes of 'Yoga' laid down in the Yogasutra of Patanjali, viz. Asana, Pranayama, Pratyahara, Dharana, Dhyana etc., along with the recitation (Japa) of Vedic hymns (Mantras), the main ritual being the repetition of the Gayatri.

Though Sandhya is un iconic in the sense that there are no overt idols as such, the practicant during breath control (Pranayama) has to meditate (Dhyana) upon the images of Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer within the mind in different centres of the body.

Similarly, during repetition of Gayatri, She has to be mentally contemplated (Dhimahi), being the visible form of, ('Bharga-Parabrahmatmakam tejah' Sayana), or the effulgence of Parabrahman, as the consort of the above three hypestases, viz, as Brahmaani in the morning, as Vaishnavi at noon, and as Rudraani in the evening, or generally as a Goddess, the Mother of the Universe, with white colour, during all the three prayers.

Thus though seemingly un iconic, Vedic three-timely prayers (Sandhya) which are obligatory, actually involve image worship.

Tantrism is open to all Hindus, and is universally followed at the present day as the easiest practical procedure for God-realisation. It is, perhaps, not realised, that all initiation into Hindu spiritualism, except Upanayana which is Vedic, is through Tantrik rites. Thus almost every Hindu, if initiated, (Diksita), is a Tantric.

After ordination, one has to perform the compulsory prayers (Tantriki Sandhya) also three times a day. The rituals are short-cut copies of the Vedic Sandhya, with the difference, that in them, Tantrik (or some times Puranic) hymns are recited or repeated instead of Vedic. Gayatri in the Tantrik Sandhyas has likewise to be contemplated (Dhyana) inside the mind in the form of Brahmaani, Vaishnavi and Rudraani, in the morning, noon and evening, respectively.

Similarly, in Tantrik Sandhya, the selected deity (Ishtadevata) is also to be meditated upon in image form in the mind,

during muttering of his or her hymn (Ishta-mantra), whether or not, there is an actual image to be ritually venerated outside.

Even in Vedic sacrifices (Yajna), images of various deities have to be placed in their appointed positions on the platform (Vedi), and contemplation inside the mind of the respective forms (Murti-dhyana) while reciting hymns and offering oblations in fire is a compulsory ritual. It is to be noted that Vedic hymns are recited and sacrifices celebrated during type of icon worship in the Hindu religion.

The five great sacrifices (Pancha Maha-yajna) are to be duly daily performed before partaking of food by all house-holders, except of the lowest orders of Sudras. They also involve iconolatry in several times. For instance, oblation (bali) is to be offered to Sri Devi and Bhadrakali near the head and the feet of the Vastudevata, who and Brahma have also to be propitiated similarly (Manu Samhita III/90).

Siva and Vishnu worship, in Lingas (Saligrama is Vishnu Linga), though not compulsory, is usually performed by Brahmanas, after the morning prayers, as a daily routine. During the adoration of any divine image, the priest or the worshipper after preliminaries, must first worship the Five Deities (Pancha Devatas) He has then to contemplate the form of the God or Goddess within his mind (Manasa-dhyana), and worship him or her with paraphernalia there (Manasa-puja), with repetition of the particular hymn (Japa). The practicant is to think that the Deity is pervading his whole body and mind, and should totally surrender himself. He should also conceive that the whole universe outside is nothing but the emanation of the Deity.

Thus a Siva worshipper has to think himself as one with Siva (Devo bhutva devam yajet'), and at the same time conceive Siva as all-pervasive. The same attitude is to continue during the ritual adoration of the actual icon outside also.

The adoration of Vishnu in Saligrama (Linga) or in image has to be performed in a similar manner. It has repeatedly been stressed in the Shastras that there is no distinction between Hari and Hara.

There is thus Monism (Advaita) in Dualism (Dvaita) in the Hindu religion. So long as there is a worshipper (Saadhaka) and a worshipped (Sadhya), and a sense of ego (Ahambhava), Dualism cannot be avoided. At the same time through the conception of the chosen Deity (Ishta) as unqualified Brahman, and as one with the worshipper and the whole creation outside as well as all other deities as but manifestations of the 'Ishta', entry into Monism is gradually effected. By this process, the practicant may eventually succeed in achieving beatitude (Samadhi), and have vision (Darsana) of unqualified Brahman in the form of the chosen Deity, or he might even realise Brahman.

Briefly, therefore, Hinduism though basically dualistic, is intrinsically and ultimately monistic. Actual religious practice, even where purely Vedic and seemingly uniconic is at the same time unavoidably and fundamentally iconic and idolatrous. One must not lose sight of the fact that mental contemplation and worship of idols is not only the basic procedures of Hindu worship, but also the only form reached in the higher stages.

This is as it should be, and there can be no way out of it. Unqualified (Nirguna) Brahman cannot be cconeived by human mind, and therefore, so long as there is

dependenc on ego and the mind, contemplation of qualified (Saguna) Brahman, by means of divine names (Naama or Mantra) and forms (Rupa – mental images or icons outside), in its various emanations connot be avoided.

Notes:

1. 'Sandhyokta, saiva mantradevata khalu upasyate. Tam sarvadaikarupam dhyayet anusandhyam anyamyarupam va.'

Then follow descriptive (Asvalayana Grihyasesha Sutra) details of the various forms of Gayatri Devi in the different Sandhyas.

2. E. g. 'Dhyaayennityam mahesam rajatagirinibham' etc. for Siva; and 'Dhyeyah sada savitri-mandala-madhyavarti' etc. for Vishnu.

3. 'Saili darumayi lauhi lepya lekhya ca saikati manomayi manimay pratimaashta vidha smrita'.

Sammohana Tantra,
Bhagavata XI/12.)

Images are of eight kinds of materials: stone, wood, metal, paste (sandal etc.), and pictorial, earthen, mental, or made of jewels.

Dr. N. Chowdhuri, P.H.D.

UNVEILING STATUE OF M. VENKATAKRISHNAIAH

MESSAGE

"Two sons of Mysore, both M.V.s, attained high esteem in the first half of the century, M. Visweswaraya and M. Venkatakrishnaiya.

Visweswaraya, like Sir Ganga Ram of Punjab, became a notable Engineer, and, like Raja Sir T. Madhava Rao, a notable Administrator. Venkatakrishnaiya earned high esteem as teacher, editor, and intrepid politician.

As Teacher, he reminded one of Dr. Arnold of Rugby. As Editor, he was to Mysore what G. Subramanya Iyer and Kasturiranga Iyengar were to Madras, Motilal Ghosh was to Calcutta, and Behramjee M. Malabaree to bombay. As a public tribune he was something like Tilak, or like Pym and Hampden, Wilkes or Bradlaugh of England. He was dubbed "Grand old Man of Mysore in 1907 by a visiting orator in the Town Hall when Dadhabhoy Naoroji was being lionised in Bombay as "Grand old Man of India."

He trained many young journalists and workers, whose gratitude is finding expression today in white marble. It may be called the "Statue of a Humble Citizen, or, a great citizen". I hope it will endure long!"

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RS. 20—00

MRS. ANNIE BESANT

(Continued from last issue.)

In 1918 Gandhiji returned to India from South Africa, along with his great experiment of passive resistance and detailed scheme of non-cooperation. He wanted lawyers to give up their practice and students were also drawn to the struggle. Dr. Besant did not fully subscribe to this and she was particularly against students joining active politics,

The gap between the so-called extremists and the moderates in the Indian National Congress widened. The Swaraj party was formed under the leadership of C R. Das, with Motilal Nehru lending support to it. Dr. Besant toured England and started a branch of the Home Rule League in London with Dr. George Lansbury as President.

In 1924 a deputatiou went to London in support of her Commonwealth of India Bill, which was moved by George Lansbury as a private member of the House of Commons. In 1928 Ramsay MacDonald hoped that very soon ' a new dominion will be added. I refer to India.'

By this time Gandhiji's movement had gained strength and the Congress rejected Dr. Besant's move as being too moderate. The successive failures to secure self-government for India embittered the people. A series of Round Table Conference was called in London. At the Second Conference Gandhiji himself went to England. Dr. Besent's health had broken down in the early thirties and she died in 1933. However, upto the last she maintained poise. Her last years were typical of her greatness. The failure of her political mission did not embitter her. It was left to the Mahatma and his followers to achieve complete independence for India after a unique and bloodless revolution.

In her peroration as President at the Calcutta Session of the Indian National Congress in 1917 she proclaimed " To see India free, to see her hold up her head among the Nations, to see her sons and daughters respected everywhere, to see her worthy of her mighty past, engaged in building a yet mightier future, is this not worth working for, worth suffering for, worth living and worth dying for ? Is there any other land which evokes such love for her spirituality, such admiration for her literature, such homage for her valour, as this glorious Mother of Nations, from whose womb went forth the races that are now in Europe and America leading the world ? "

Mahatma Gandhi writes of her, " When I was studying in London in 1888 and after, I had become, like many like me, an admirer of Bradlaugh and Besant. When Dr. Besant came to India and captivated the country I came in close touch with her and though we had political differences, my veneration for her did not suffer abatement."

Pandit Jawaharlal Nehru who met her for the first time in 1901 says this of her. " One of the outstanding events in my life is the day when I met Annie Besant. I became her devoted admirer. It has been a very great privilege for me to have known her and to have worked with her to some extent, for undoubtedly she was the dominating figure of the age."

It is difficult to summarise the life and mission of Dr. Annie Besant. Hers was a many-sided personality. There are very few historical figures comparable to hers. That she adopted India as her motherland has been our good fortune. That she could crowd so many achievements into one life is remarkable.

C. R. P.

FOREWORD

Thanks to God, we are able to present 10 more Prakashas of Maharaja Bhojaraja's majestic work to the Sanskrit loving literati of the world. Prakashas 1 to 8 were presented in the First volume. The Second volume was composed of Prakashas 9 to 14. Now Prakashas 15 to 24 are presented in this volume, completing two thirds of Bhojaraja's luminous and voluminous production.

Each volume has been an olympic effort for a frail, unaided, human shoulder. In writing the work,— 36 chapters of dazzling scholarship and fascinating literary acumen,—Bhojaraja accomplished a monumental task. The task of printing it also is proving monumental.

Written in the 11th century, the noble manuscript has for 900 years lain in oblivion! Why? Did Bhojaraja begin it on an inauspicious day? Or did God want to justify Bhavabhooti's words "[illegible] ध्रुवमेवैष्यति न कोऽपि"? With what materials did Bhojaraja produce the first manuscript? What happened to it? Produced in Malwa, amidst gorgeous surroundings, in an opulent imperial capital, how did it take 9 centuries to appear in ragged and battered copies in the land of cocoanuts and pepper, communists and Sanskritists, at the southern tip of the Peninsula?

Discovered in 1918, by a manuscript-hunting party from Madras, it would have been kept smugly neglected by the so-called Sanskritists there, if an erudite and dynamic Sanskritist, Sri Sri Yatirajaswamy of Melkote had not come to know of it, and made furious, assiduous efforts to obtain a copy, and laboured over it fondly, like a mother trying to save a consumptive child. He spent laborious years and vast scholarship in bringing the manuscript into presentable shape and made yeoman efforts to publish it. But publication proved like the quest of the Ganges by Bhageeratha, and disappointment hastened his end.

Then, by God's will, his mantle fell on us. Without second thoughts, without considering the pros and cons, with Bharthrihari's dictum, "प्रारभ्यते न खलु विघ्नभयेन नीचैः" ringing in our ears, trusting in God, we shouldered the task, and seem to have got stuck with it!

At one moment, however, recently, our world had collapsed! Our elder son, Gomatham Srinivasa Josyer, M.A. and medalist in Sanskrit, who, for want of Sanskrit workmen, had himself composed the whole of the second volume and over half of the third, going on a fortnight's tour to Delhi and Badri on the 15th June, died suddenly near Delhi on the 21st!

It was like an earthquake and a thunderbolt together, and we thought that both we and "Shringara Prakasha" were doomed! Looking up to God, we asked whether that was the way He would treat us. He seemed to smile, and wink!

Shortly after, two workmen came from the Government Press and offered to do Sanskrit. And with their aid, the third volume has been able to be quickly completed. God, they say, is "भयङ्करप्रयोजनः". He is a terrorist and a benefactor!

The ten chapters herein form the cream of the gigantic work which propounds Bhojaraja's distinctive theme that Shringara alone is the Rasa of Rasas, and that the talk of Ten Rasas is just a time-honoured tradition.

शृङ्गारवीरकरुणाद्भुत रौद्रहास्यभीभत्सवत्सलभयानकशान्तनाम्नः।
आस्वादसिद्धरसभावसुचिर्यो वयन्तु शृङ्गारमेवरसनाद्रसमामनामः॥
वीराद्भुतादिषु च येन रसप्रसिद्धिः सिद्धाकृतोऽपि बटपक्षवदाबिभर्ति।
लोके गताङ्गतिकत्व वशादुपेता मेतां निवर्तयितुमेव परिश्रमोनः॥ he says.

Bhojaraja may be deemed the greatest connoisseur of literary beauty in the world.

कविः करोति काव्यानि स्वादुजानाति पण्डितः ।
सुन्दर्यो अपि लावण्यं पतिर्जानाति योषिता ॥ somebody says.

And Bhojaraja could judge artistic merit of a literary piece with matchless accuracy. He had an analytical and acute sense of literary beauty, and could analyse, classify and label its many facets with scientific evaluation. Like a jeweller who has got the crowns of conquered kings and has loosened their gems, and assembling them on his tray is evaluating each precious piece, Bhojaraja has gathered the literary treasures in Sanskrit and Prakrit up to his own time, and iudicated their individual worth, offering a rich repast to the readers. His exposition, couched in classical Sanskrit, is characterised by such facility of diction and eloquence of expression, that one wonders why Sanskrit, so rich, so efficient, so virile, and so perfected a language, ceased to be the lingua franca of the cultured in this country. Steel rusts by disuse, and so does language. No wonder !

We are thankful to God for enabling us to produce the Third Volume of Shringara Prakasha. We would remind Him that 12 more Prakashas are waiting in queue, and it is up to Him to enable us to complete them. Then "Shringara Prakasha" would stand out as the Crown of Sanskrit Alankaric literature. It would be a great production, the biggest production of the century. It would be an attractive addition to Sanskrit Bibliotheca the world over. Let us hope that God will so ordain !

G. R. Josyer.
Editor.

12-10-69.

3 TAMIL BROCHURES

Like the notable Hindi devotional monthly, "Kalyan" of Gorakhpur, "Bhakthan", of Madras is fostering devotion among the public in Tamil Nadu, which is at the moment suffering from an anti-God epidemic. That a handful of playwrights and buffoons of the stage should capture the Government on a mobocratic wave, and preach that God should be hated and an ephemeral cancerridden Anna should be deified in His stead, shows how lunatic some people can become when they suddenly come into some short-lived power!

Bhaktan is a 17 year old worthy enterprise for which its talented Editor, Sri M. O. Alasingarachari, B.A., B.L., deserves high praise.

Some of the valuable contributions published in it, are brought out in 3 attractive brochures which are well-worth reading by the general public. One pretty hand-book deals with the famous hymn, "Amalanadipiran", by Saint Tiruppanalwar, by Sri T. S. Rajagopaliyengar B.A., L.T., interestingly and exhaustively. The two other equally charming books, are by Sri G. Ethirajulu Naidu, B.A., Rtd. Dy. Collector, entitled "Rama Bhakta Hanuman", and "Bhakti Poonja", describing Hanuman's selfless devotion to Sri Rama, and the saintly devotion of the Vyshnavite Alwars and the Divine composition, "Naalayiram". The Tamil reading public owe grateful praise to the two estimable authors, and to "Bhakthan" for spansoring their heart-warming writings.

Editor.

MARS

With the aid of a powerful telescope, large dark spots have been observed on Mars. Astrobotanists of Kazakhstan are of the opinion that these dark areas on the planet are covered with plants resembling cactus.

This supposition is based upon a comparison of spectrophotometric analysis of cactuses which grow in the most barren desert lands on earth and the spectograms of sections of the surface of Mars.

The Kazakh astrobotanists hope to establish the principal differences in the spectra of wild and cultivated plant life. This, they believe, will provide a scientific basis for judging whether life exists on other planets.

GARLIC

Scientific experiments in the Soviet Union have demonstrated that garlic, long known in folk medicine, is much more effective than antibiotics in fighting some pathogenic organisms.

Six hundred and thirty-eight bacteria cultures investigated all died when treated with a 10 per cent emulsion of dried garlic, and a one per cent solution of garlic extract seriously damaged most of them.

In parallel experiments the same varieties of bacteria proved completely insensitive to pencillin and oxytetracycline and had only weak reactions to other antibiotics.

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RS. 20—00

VEDIC EDUCATION

In ancient India, primary education was in the hands of tutors employed by the affluent to teach their sons the alphabet, reading and elementary arithmetic.

When a Brahman, Kshatriya or Vaishya lad reached eight, eleven or twelve years respectively, he was invested with the sacred thread, at the Upanayana ceremony, literally " leading a stndent to the teacher."

The Brahmacharya or studentship then began.

Originally both sexes of the three Aryan castes were eligible for Vedic education. Later, Vedic studies were the sole concern of Brahmans.

The boys were taught at the gurukala or home of a guru to whom great reverence and obedience were shown.

Other subjects learnt were pronunciation and phonetics; metre and prosody: etimology and interpreting obscure words in Vedic texts; grammar; astronomy and the seience of the calendar. In the post-Vedic era, metaphysics, mathematics and literature were also studied.

From Buddhist times 'university cities' like Kashi (Banaras) and Taksashila (Taxila) were renowned for their teachers; Kanchi (Kancheepuram) earned a like reputation at the beginning of the Christian era.

Some of the famous teachers were Panini, a grammarian of the fourth century B.C., Kautilya, a master of statecraft, and Charaka who left a legacy of medical lore used to this day.

At Banaras a 'college' of 500 students and teachers was maintained by donations.

The most renowned center of learning was the Nalanda monastery in Bihar. Under the old Abbot Silabhadra, the syllabus included the Vedas, Hindu philosophy, logic, grammar and medicine.

Ten thousand pupils were taught free of charge, the establishment being supported by the income from its estate of one hundred villages.

Hindu muths were also centres of learning.

In early times, upper class women seem to have been educated. Fragments of Sanskrit poetry and drama by women writers still survive. Sanskrit literature refers to ladies of the court reading, writing, composing songs, dancing, printing and garland-making.

By the early nineteenth century, mission schools were founded in Indian towns and many parents sent their sons to English schools. Bombay, Calcutta and Madras univesities, founded over a hundred years ago, taught a Western curriculum throngh Western teachers.

But not till the turn of last century and the beginning of this, did India's own culture regain its past favour within India.

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POOR MAN

'No', biochemists will aver, even though human beings are considered by most people to occupy the pinnacle in the tree of evolution. From the biochemist's angle, not only are the so-called highly evolved humans not superior, but are actually inferior to animals and micro-organisms in many aspects, a few of which are listed below.

I. Bio-luminescence — Many organisms glow by emitting light. This is a result of conversion of chemical energy into light energy. This process is referred to as bio-luminescence. The organisms include bacteria (e.g. Photo-bacterium ficheri), certain fungi, seapansy, firefly, cypridina (crustacean). Apogan (fish), odontosyllis (aanelid), Rholas (clam), gonyaulax (protozoan). The phenomenon of bio-lumineicence is associated with enzyme luciferase and in many organisms the substance luciferin. What is possible for microbes, fish, clam, etc., is impossible for humans, i.e, the conversion of chemical energy into light energy.

2. Production of high-voltage electricity —There are organisms capable of producing high voltage (about 200 volts) electricity as a result of biochemical reactions We find it in Narcine (electric ray). This is obviously a conversion of chemical energy into electrical energy. This is also not possible for the so-called highly evolved man.

3. Food problem — Man cannot compete with animals in the process of digestion. While cattle are able to digest cellulose with the help of the enzyme cellulose (supplied to them by micro-organisms), man cannot. How easily the food problem could be solved if only man ean digest cellulose!

4. Synthesis of Vitamins—Many substances of biological importance could be synthesised by micro-organisms and animals, while human cannot.

Vitamin C is easily synthesised from glucose by rats, mice, etc., while humans cannot, as the conversion of gulonolactone to Vitamin C (ascorbic acid) does not take place. There would not have been any cases of scurvy (disease due to deficiency of Vitamin C) and demand for celin tablets if only man could convert glucose to Vitamin C, as rats do.

Complex molecules like Vit. B12 are synthesised by micro-organisms which is impossible for man. Actually, we have to thank the resident — micro-organisms — in our intestines for supplying us with vitamins which we cannot synthesise. This reminds one of the treatment for pernicious anaemeas due to deficiency of B12. B12 contains the element cobalt. If cobalt is given orally, it is used by the intestinal flora to synthesise Vit. B12, which is donated to the host, while injection of cobalt into blood is deleterious.

All the indispensable (essential) amino acids like phenyl alanine, tryptophan, methionine, leucines, threonine, valine, and lysine can be synthesised by micro-organisms, which appear to be omnipotent. Humans cannot synthesise any of these amino acids and hence must take them in their diet by way ot good quality proteins.

Two of the above-mentioned amino acids (phenyl alanine) and tryptophan. contain benzene nucleus (aromatic). While this benzene nucleus is easily synthesised by microbes from precursors like shikimic acid and prehenic acid, humans cannot build the benzene nucleus afresh in their body.

The only exception where aromatic nucleus is formed is the synthesis of female sex hormones ((estrogens: estrone, estrlol and (estrodiol) from the non-benzenoid compound progesterone. But this synthesis of benzene ring is a privilege of females only.

(*Continued on page 6.*)

The Rationalist

GANDHIYANA

Realisation of Truth is not at all possible without 'Ahimsa' (non-violence).

Let us respect other religions even as we respect our own.

Man can move mountains by faith.

He who concentrates on any one thing with singleness of purpose will ultimately acquire the capacity to do anything.

True happiness does not come from without; it comes from within.

He who loses his individuality loses all.

Selfless action is a source of strength.

He who is unable to rule over self, can never really succeed in ruling over others.

No man is worthless who lightens anyone's burden at all.

Our happiness and peace of mind lie in our doing what we regard as right and proper, not in doing what others say or do.

To seek a favour is to barter away one's freedom.

The greatness of a person lies in his heart, not in his head.

How wrong it is to ask others to be clean when we ourselves remain unclean.

Man's capacity for self-deception is immeasurably greater than that for deceiving others.

Sin stays not hid. It is writ large on the face of man.

Just as the nature of water is to seek a low level, so also vice drags man downwards.

True service of society is that whereby society, that is, all its members, are uplifted.

If speak one must, speak as little as possible.

A wrong ceases to be a wrong only when it is righted.

He who has not in him the quality of infinite patience, cannot observe non-violence.

Nothing can work without rules.

The breach of one rule inevitably leads to the breach of other rules.

The blind one is not he who has lost his eyes, but he who hides his shortcomings.

Just as only others can see a man's back while he himself cannot, we cannot see our own errors.

A man without an ideal is like a ship without a rudder.

Man's joy knows no bounds when he obtains something beyond his hopes.

Verily, there should be only one fear—the fear of doing something mean or untrue.

Improperly done work is like half-baked bread.

To rejoice in happiness is to invite misery.

The contentment that accrues to man as a result of leading a regular life, promotes his health and longevity,

Even a minute that runs to waste is irrecoverable.

Envy devours him who harbours it.

He who wants to please all will please none.

Drops make the ocean, the reason being that there is complete cohesion and co-operation among the drops.

To conceal ignorance is to increase it.

The root-cause of most of our misunderstanding lies in distrust, and at the root of this distrust mostly lies fear.

Do not listen to rumour; but, if you do, do not believe it.

To make an allegation is one thing; to prove it is another.

If God resides in every heart, then who dare hate whom?

The darkness of egoism is more impenetrable than darkness itself.

Sorrow is but another aspect of joy.

There can be no such thing as rights for a "Satyagrahi". For him there is only one right—the right to serve.

What seems impossible is not always really so.

How strange that a man very often does not know who is a friend and who a foe!

It is a new life every day. This knowledge should be helpful in uplifting ourselves.

Man is truly known by the humility of his heart.

Vice flourishes in darkness. It vanishes in the light of day.

Justice needs to be tempered with generosity as much as generosity needs to be tempered with justice.

He who does not know the art of living cannot know the art of dying.

Faith transcends reason, but is not opposed to it.

It is easier to cross the ocean between countries than to span the gulf between individuals or peoples.

Man's real enemies are six—Lust. Anger, Attachment, Drunkenness, Pride and Grief.

To a starving person, God will appear in the form of bread.

When a man submits to constituted authority, it means he is paying the price of personal freedom.

If we are careful about the means, the end will take care of itself.

Confession of error works like a broom. The broom sweeps away filth; confession does no less.

In complete non-violence there is complete absence of hatred.

Prayer needs a heart, not a voice. without the heart, words have no meaning.

Man is the embodiment of his thoughts.

Physical weakness is not the real weakness. Weakness of the mind alone is the real weakness.

Economics is debarred when it departs from or is opposed to ethics.

Man is where his mind is, not where his body if.

There can be no perception without steadfastness of mind.

Renunciation is true enjoyment. The true mark of success in life is the growth of tenderness and maturity in a man.

Man spoils matters much more by speech than silence.

He who harps on his woes, multiplies them manifold.

Only he can be a leader who never loses hope.

Deeds, like seeds, take their own time to fructify.

Slavery to the environment dulls a man's mind.

Music does not proceed from the throat alone. There is music of the mind, of the senses and of the heart.

We have made ourselves what we are.

To be guilty of a lapse, small or big, is certainly bad; but to hide it is even worse.

He whose eye says one thing, his tongue another, and his heart yet another, is a worthless fellow.

Uncleanliness of the mind is far more dangerous than that of the body.

A good thought is like fragrance.

When the ego dies, the soul awakes.

Opposition makes the man.

If all become teachers, who will be the pupils?

Better to die once than to die daily.

Sweet are the fruits of patience.

To think good thoughts is one thing; to act upon them is another.

Debts are redeemed by deeds, not by words.

Bravery is not the monopoly of any one person; it is latent in all, only they are not aware of it.

Life is not a bed of roses; it is full of thorns.

When we know that everything has two sides, let us look at the white side only.

Intuition is lame if it is not supported by reason.

Man lies in the jaws of Death. He is said to be dead when Death's jaws snap shut.

Nothing turns out right so long as there is no hormony between body, mind and soul.

Give all, gain all; keep all, lose all.

To destroy is easy. To build requires great skill and care.

Many things are wrought by patience, even as they are spoilt by impatience.

When Reason and Faith are in conflict, it is better to prefer Faith.

Despair corrodes man.

To surrender to force is a sign of unmanliness.

He who does not know himself is lost.

The human body is like a musical instrument. Any note that is wanted can be struck on it.

A troubled mind causes more suffering than an ulcer.

Let us think not of big things but of good ones.

Simplicity cannot be affected; it should be ingrained in one's nature.

(*Continued from page 3.*)

5. No fear of Gout — An enzene urico oxidase (uricase), which is present in rhe livers of lower animals like dogs, rats, ect., is absent in humans. This enzyme converts uric acid allantion, which is eliminated from the system, Uric acid is formed in the body from the class of compounds called pursnes taken in the diet in the form of nucleoproteins and also formed by degradation of ribonucleic acids in the body. Normally, this uric acid gets excreted from the body through urine (one of the reasons why urine is acidic) 1·2 mg. is present in blood.

While in humans uric acid is the end product of catabolism of nucleic acids, in dogs, rats. etc., which have urico oxidase, the uric acid is broken down in allantion.

In the disease, gout, there is unwanted accumulation of uric acid in the body. Dogs cannot have 'gout' as uric acid is broken down and hence cannot accumulate. If only humans could synthesise uricase, there would have been no place for the disease 'gout' in Materia Medica. But, unfortunately, man cannot, what rats and dogs can.

Yet with all these, man thinks he is superior! Is he?

* * *

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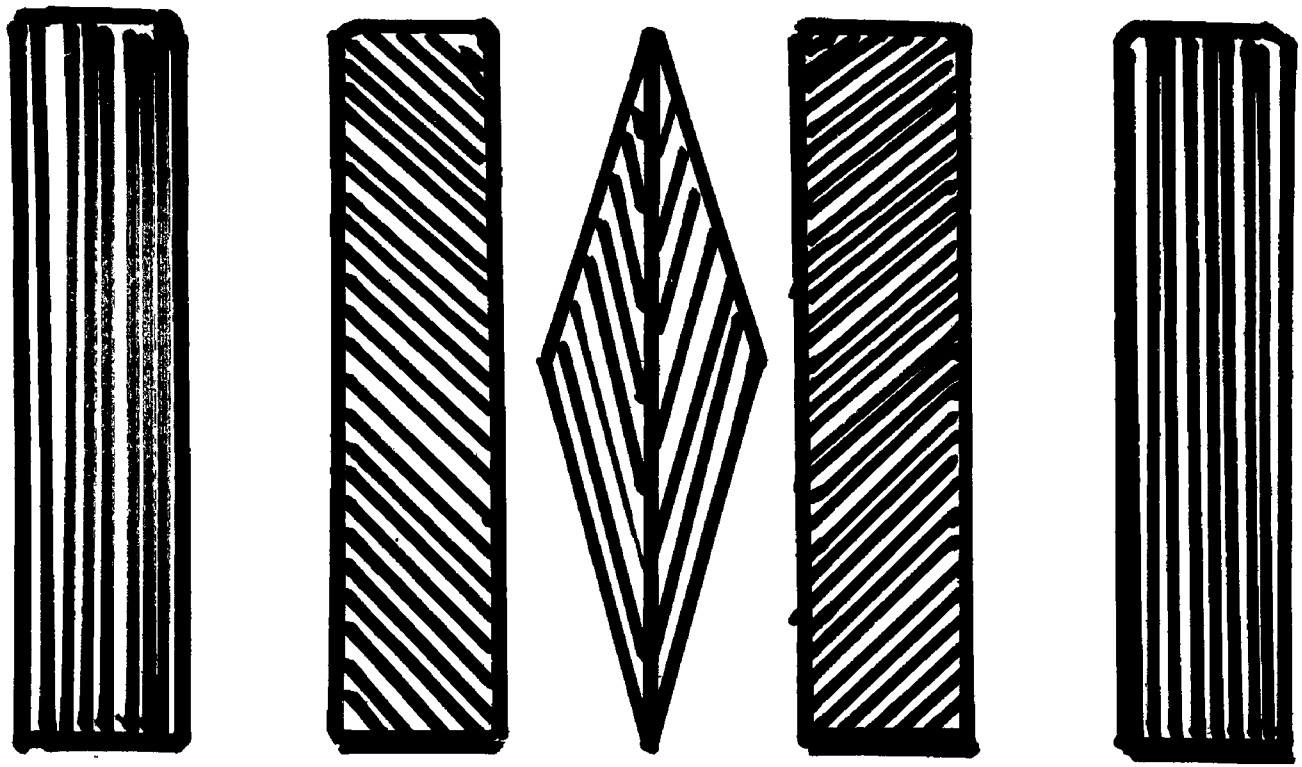

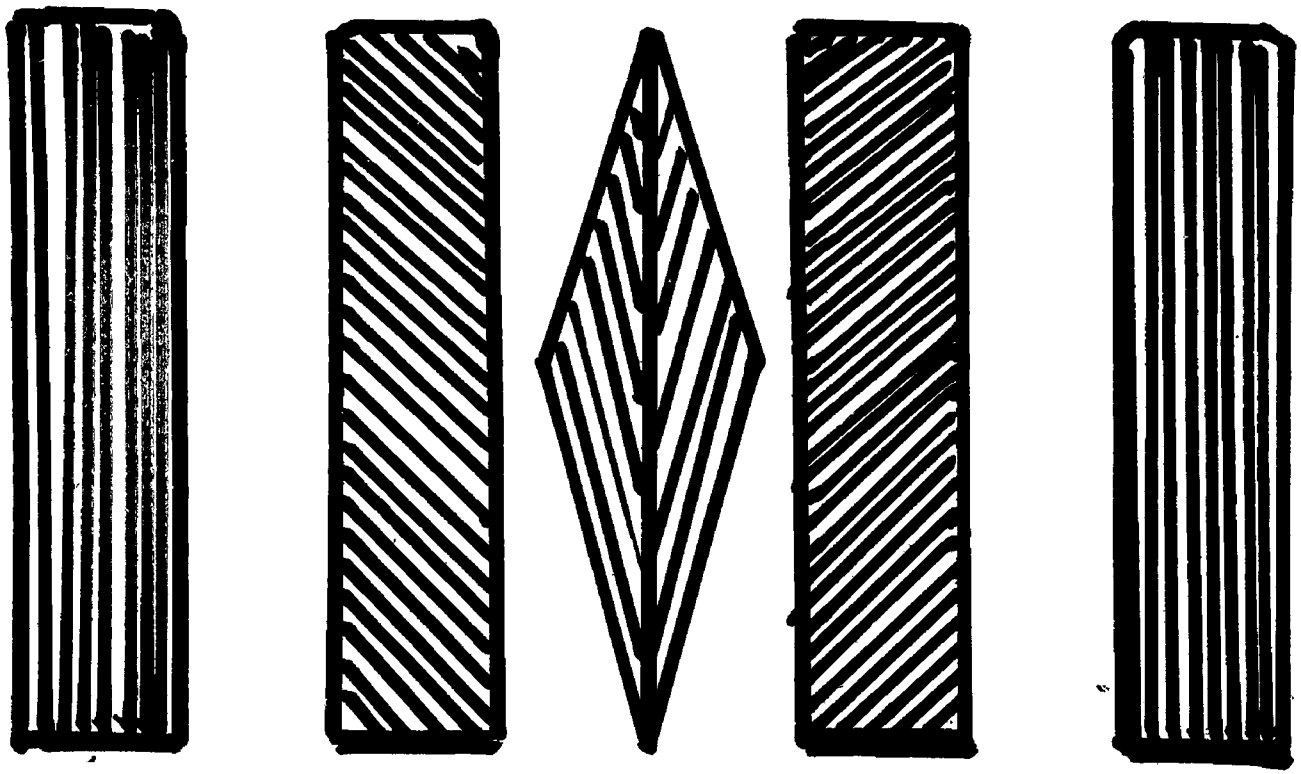

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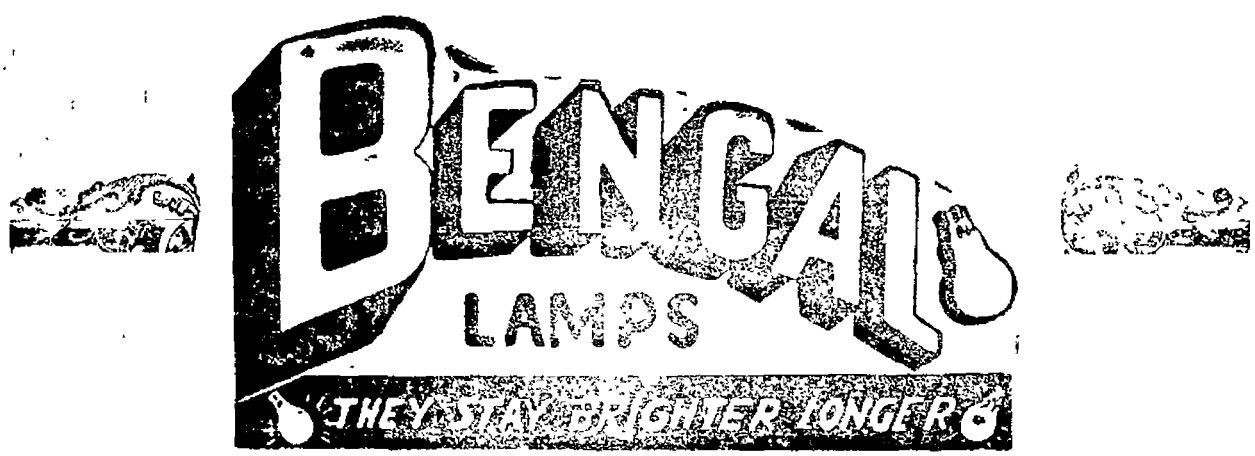

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HIS SALVATION

"Reuter correspondent Anthony Grey, released 10 days ago from solitary confinement in his Peking home said. that a book on Yoga exercises was his salvation during his worst days.

Recounting the events of his 26 month detention in his home-turned-prison, the 31-year-old journalist said the first month of the imprisonment was easy when he had the freedom of the house.

During the next three months, he was confined to a small room, eight feet by eight feet, in the house, with its window boarded up. During this period he had only three books: one was about chess, another on communism, and the third was a book describing Yoga exercises, which he had picked up by chance on his way to China.

"The yoga book turned out to be my salvation." In his confined space, he did the exercises for two hours each day and found that not only did they keep him in physical health but they also brought him mental calm at times when he felt close to panic.

Queen Elizabeth today honoured Mr. Grey, by appointing him an Officer of the Order of the British Empire"

BOUQUET TO INDIRA

Four Dy. Ministers of the Union Cabinet have been dropped by the Prime Minister, only because they were against her "free vote" campaign in the Presidential election, even though other eye-washing reasons are trotted out. But three Cabinet Ministers who became controversial recently are safe in their seats of power! The 'forgetful' Minister (for 10 long years), 'self-respect selling' Foreign Affairs Minister, and the 'insult purchasing Minister' of Rabat Islamic summit fame, have neither offered their resignations nor been dropped by the P.M. The next session of Parliament will be very interesting. Are we really in a democracy?

K. A. K Rajan.

MIND AND BODY

"Through the cerebro-spinal nervous system, the mind is able to dominate much of the body: how a man walks, talks, wiggles his fingers is controllable by reason and will. But the body's glandular and visceral processes—run with sovereign independence by what scientists call the autonomic nervous system — have long been considered beyond the reach of conscious control. The only exceptions, it was thought, were bizarre and inexplicable cases, such as the Indian Yogis, who can regulate their heartbeat and their breathing. Now, however experimental psychologists have proved that the body's autonomic system can, in fact, be taught—although as yet they are not sure how or why?

The results of such experiments tend to support the theory of mind over matter, so long ridiculed by modern science. 'People are re-examining old concepts like mind-body dualism', says Dr, Bernard Engel of the National Institute of Child Health and Human Development in Baltimore. Engel's work in autonomic shaping, has enabled him to alter heart rates and rhythms to alleviate irregular heart-beats and high blood-pressure in certain patients. Other researchers are proving—contrary to expert opinion of the past—that man can learn to controle even such functions as sweating, blood-pressure, intestinal contractions and brain waves." "Time."

LARGEST, SMALLEST

The animal world is very large and wonderful and is divided into several classes by scientists. Frogs and toads belong to one class while snakes belong to another. Spiders, and mosquitos too belong to different classes. Yet if you ask anyone to write down the names of three animals it is a certainty that he will name the dog, cat and horse.

Should you ask him to name a few more, he will in all probability add elephant, tiger, lion and deer. Never will you find anyone naming the eel, mosquito, spider or fly.

But all these do belong to the animal kingdom. Even human beings are classed as animals, and belong to the same class as dogs, elephants, monkeys and many others. This is the mammal class.

You can find animals so small that 6,000 of them placed side by side will measure just one inch! Then at the other end of the scale we have whales, which can grow to 100 feet long!

The whale is the largest animal in the mammal class, and the largest whale is the blue whale which grows to more than 100 feet in length and weighs as much as 115 tons. The whale shark follows next, with a length of 50 feet, and then comes the basking shark which reaches a length of 45 feet.

Among land animals is the African elephant, which grows to a height of 13 feet and has ears which grow to a length of five feet and are four feet wide! The Indian elephant comes next, with a height of 10 feet and a weight six tons.

The dinosaur which became extinct about 65,000,000 years ago belonged to the reptile class of animals. Some of these creatures used to be about 85 feet long, and there was one that used to move about on its hind legs, which were 20 feet tall!

Among living reptiles, the leathery giant sea-turtle is about eight feet long and weighs about a ton. There is also the American crocodile which grows to a length of 23 feet, but these are outstripped in length by the South American boa or anakonda, which reaches almost 40 feet in length!

The ostrich is the largest among birds and is the only member of this class that cannot fly. It can, however, run very fast, and can reach speeds up to about 35 mph!

Although the condor of South America is the largest among the flying birds, it is the albatross which has the largest wing-spread—11 feet from the tip of one wing to the tip of the other.

Now let us take a peep at the smallest animals. Among the mammals it is the shrew, of which the Etruscan shrew of Southern Europe is the smallest.

But the smallest animals are found among insects and one-celled creatures. Among the insects there is a wasp-like specimen that is only 1,125 of an inch long, yet it is perfectly formed. It has four wings, six legs, feelers, eyes, numerous muscles and a brain. It also has a complex nervous system. Then there is the chaos, a giant amoeba which stretches to one-fifth of an inch in length.

One-celled creatures are, however, the smallest form of animal life. Some of them are so small that they can be seen only with the aid of a microscope.

The kala azar germ, for example, is so small that it would take 6000 of them placed side by side to measure an inch. But small as they are, they cause diseases which can kill the strongest man!

These creatures are so small that even scientists have difficulty in dividing them into plants and animals and prefer to classify them instead as micro-organisms.

X.

THE RATIONALIST, 30

With this issue the "Rationalist" commences its 30th year. It is perhaps something to be pleased about. To have survived infant mortality, and the evils that beset youth, and stand up to face the perils of manhood, is something that a man might be glad of, and thankful for. So it is also in the case of a journal.

We do not claim that the Rationalist has during its career done anything spectacular. It has not walked on the Moon, accosted the Sun, or turned the Earth upside down; or downside up. That task it has left to the modern St. Joan of Arc, nee Indira Feroze Gandhi. She seeks to turn the Earth downside up, but is in fact turning it upside down!

However one or two events of current occurrance tempt us to claim that the Rationalist does have some achievement to its credit. It sowed a seed 26 years ago: and has lived to see its stem grow up to a flourishing height and come out with blooming prize-winnning roses! We mean the Chief Justiceship of Sri M. Sadashiviah, and the Governorship of Justice A. R. Somanatha Iyer.

About 1942 Sri M. Sadashiviah was Sub Judge in Mysore, and the Editor and he would occasionally spend some time together in polite conversation.

Sri N. Madhava Rao was Dewan, and Sir T. Thumboo Chetty was Private Secretary to the young Maharaja. On the Chief Justiceship of the State falling vacant, they invited old Sir P. Venkatramana Rao, Rtd. Puisne Judge of the Madras High Court, to become the Chief Justice of Mysore High Court. Such import of outsiders to the higher ranks was unpleasant to the local Judiciary as being prejudicial to their prospects of promotion to higher ranks.

The Editor of the two year old Rationalist got seized of the subject, and in a leader styled "What is this?" which ran to 3 issues, examined the rationale of such practice with some candour and without mincing of words. It was not a vindictive condemnation of Sir Venkatrmana Rao's appointment, but a reasoned examination of its disgruntling effects on the Judiciary. It was written as Macaulay would have written, or Junius would have written.

But on the appearance of the third part of the article, the Government pounced on us with a show-cause notice for Contempt of Court! The following candid remarks seem to have touched the Government to the quick, and roused its ire:

"In the case ef the appointment of Mr. Venkatramana Rao as Chief Judge, we are told that he retired several years ago after finishing his full term of 60 years in the Madras High Court. Our own limit for judges was 55. It was Sir Mirza's whim to raise it to 60 by a stroke of the pen. He need not have done it. And Mr. Venkatramana Rao is much past even that age. So there is a violation of the fundamental rule about age, besides the breach of high policy involved in bringing in foreigners over the heads local aspirants.

"One Madras paper has patronisingly asked Mysoreans to welcome the appointment, as Mr. Rao is capable of many more years of useful work, and will elevate the Judicial service in the State!

"So far as we see the appointment has not "elevated", but depressed the judicial service in the state. If his services are valuable, why did not the Madras Government and public retain them for themselves some years longer? We have no wish to withhold from Mr. Venkataramana Rao Naidu all the courtesy due to a self-made man who becomes a High Court Judge of a Presidency by general merit. or communal merit. But duty forbids us to view with complacence the several kinds of administrative breaches involved in the appointment.

"With regard to the elevation of the level of Judicial service in the State, strong Sir D'arcy Reilly has already introduced many reforms with that aim. And what is the result?

Today Justice is blind, deaf, and halting, as ever before, since Shakespeare's time. Civil rights are still as difficult to enforce as ever. Obtaining correct decrees is still a game of chance. In order to show quick disposal executions of decrees are quickly dismissed, and have to be renewed and repeated for years together, at huge loss, before some kind of tardy satisfaction is obtained. The evasive, defaulting, and fraudulent debtor still secures as much protection in law as ever before. Then where comes the raising of the level of the judiciary, or improvement of the dispensation of law? Indeed things will become worse when a number of Judicial officers of various ranks have their hopes disappointed and prospects destroyed. What heart and what mind will they bring to their work under such circumstances? Like the mother who slaps the children when her husband proves churlish, their wrath will be let loose on the lawyers and the public. Justice will then be not only blind but also perverse! Better to close such a Department than to have it!"

It was war time, with stringent Press Laws, and Rs. 2000 forfeiturable deposits. The case came up in the High Court, before Justices A. R. Nageswara Iyer and T. Singaravelu. Advocate General Lakshmana Gowda opened the Prosecution, and Sri M. N. Srinivasan, Author of "Hindu Law in Bharath", and our nephew, represented us in defence. We had taken Rs. 200, to pay the requisite fine if convicted. But Justice Nageswara Iyer who delivered the judgement exonerated us and dismissed the case.

Going over the printed proceedings today, we find that Justice Nageswara Iyer practically argued for the defence, and justified the writing almost in toto! We take this occasion to thank him for his gracious Judgment.

The appositeness of this reference in the present context is that 26 years after that episode of the Rationalist, its plea has borne fruit, and the highest places in the Judiciary are within reach of local aspirants, and have been so ever since. Medappa of Coorg, R. Venkataramiah of Rudrapatna, Nittoor Srinivasa Rao of Nittoor, Hombe Gowda of Mandya became Chief Justices. And now Justices A. R. Somanatha Iyer of

Madhugiri and M. Sadashiviah of Mysore, not of the modest Old Mysore High Court, but of an expanded State with trebled salaries!

In the course of conversation with Justice Sadashiviah not long ago, it was understood that Justice A. R. Somanatha Iyer would retire just as Puisne Judge at the year end, and Justice Sadashiviah would also retire as Puisne Judge a year later. But Destiny worked otherwise. It was playing chess! It removed a pawn, and overnight Sri A. R. Somanatha Iyer became Chief Justice! It moved another pawn, and anon Chief Justice Somanatha Iyer became Governor, and Justice Sadashiviah became Chief Justice! Destiny seemed to be wielding the Magician's Wand, with the Rationalist for spectator!

It is pleasant for the 30 year old "Rationalist" to see that its 26 year old episode has borne such luscious fruit, and that Sri M Sadashiviah, and Sri A. R. Somanatha Iyer, brother of Justice A. R. Nageswara Iyer, have reached the highest offices!

The "Rationalist", then, need not feel that it has lived in vain! Editor.

What an enlightened reader of high standing said about the articles:

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RS. 20—00

PRE-BIRTH RITUALS

We have so far seen how the Hindu Vedic Samskara of Garbhadana and the other rules of the Sastras governing the day, time and place for the union of the couple, ensure a pure and perfect physical body to the reincarnating ego as a means to curb any bad tendencies remaining in it, and to give full play to the good tendencies of the ego and thereby help in its evolution and progress.

It has already been referred to that though the body-building elements and the life-germ are charged with the daivic energy through the Samskara referred to and even though the copulation takes place at an auspicious period, the actual building of the child's body is directed by the stronger of the mental forces of the mother and that of the re-incarnating ego. There is thus the danger of the mother's mental forces being weaker than those of the ego and again the mental forces of the latter being full of bad tendencies derived out of its past action and therefore its intense and bad desires impressing the tiny body of the child with impurities and poisoning its blood with its own hatred and anger.

So the next step is to protect the embryo from such a danger. The need for such protection was fully realised by the Hindu sages through their occult knowledge and they have therefore devised the other two pre-birth Samskaras of Pumsavana and Simantha-unnayana. The former is to be performed in the 3rd month preferably when the symptoms of pregnancy become evident or it may also be performed along with the latter in the 4th, 6th or the 8th months of pregnancy. Here again an auspicious day is selected for the performance of these Samskaras, having in view the planetary positions and their cumulative effect on the universe.

In these Samskaras, as the others, certain heavenly forces are prayed to and invoked in order to charge the vital and mental bodies of the mother with the divine enegy so that her mental forces may have the upper hand in the direction of the building of the other's body in her womb and thereby prevent the intense and gross desires of the reicnarnating ego from having any part in the body-building activity. If, on the other hand, the reinarnating ego possesses well-developed and highly evolved mental forces, then, the strengthened and divinised mental energy of the mother will have the needed co-operation with the result that a child with a perfect, healthy and efficient body is born. This is, after all, the aim of every parent.

The idea behind this is based on the occult truth that the mental body of every individual is composed of two parts, the lower, or the individual mind, and the higher of the universal mind. Almost all the Samskaras are directed to bring the divinity in the higher mind to bear upon the lower mind so that the bad tendencies and low desires which generally take root in the lower or the individual mind could be curbed. Expressed in the Vedantic language, the Samskara is directed to invoke the vaidic forces from the causal body (Karana Sarira) generally known as the Akshara Purusha and making them manifest in the subtle-body whose forces go by the name of the "Kshara Purusha" and control the activities of the individual mind.

Thus, we see that in all the pre-birth Samskaras of Garbhadana, Pumsavana and Seemantha-Unnayana, the body building elements, the vital and the mental bodies of the mother are purified and charged with divine energy so that all the children born to her may have perfect and well-developed bodies in which are housed only

fairly well-evolved egos which are the kind to be attracted to such a mother. Hence it is that these are otherwise called the "Sthree Samskaras" or the purificatory ceremonies for the lady (expectant mother) and are not therefore repeated for every child through her.

If one takes a second wife, these three Samskars are again to be gone through for purifying her physical, vital and mental bodies. as the Samskaras performed in respect of one's first wife will not have the desired result in the 2nd or subsequent wives.

There are again the other rules laid down by the Sastras for being observed by the pregnant woman, such as harbouring good thoughts, living in happy surroundings and atmosphere, etc. in order to counter-act or lessen the daivic energy engaged in the body-building activity. It is an occult truth when the sastras lay down that a pregnant woman should not see an eclipse or do any act other than thinking of God, for it is said that the period of an eclipse the planetary forces have a cumulative effect on the universe which does not help one in his progress. In the case of a pregnant woman, it has the effect of deforming the child in the womb!

It is a pertinent question now to ask whether it is not a fact that children with physical deformities and other defects are born in spite of all the above precautions. Well, it is a fact; but the reason for this is to be sought elsewhere and cannot decry the preventive samskaras. It may be that the mother failed to follow all the advice enjoined in the Sastras or it may be that the samskaras themselves were performed as a matter of course without putting their soul-force into them. The efficacy of the vedic rituals is in proportion to the soul-force you put into them and again this is possible only if you understand clearly what you are doing, why you are doing it and how the desired result will be achieved. These three are summed up in one word Shraddha in Sanskrit. The more Shraddha you have in your work, the greater is the degree of success.

According to the Hindus, the foundations of a good citizenship are in their attempts to bring forth children into this world with perfect and efficient bodies built up of purified divinised substances under the direction of the divinised mental energy, so that such bodies may act as a help and not as a hidrance for the unfoldment of the reincarnating ego's personality and its evolution into a citizen of the world.

If every one understands and realises the occult knowledge which prompted the Rishis of old to prescribe the Samskaras as a means to bring forth good and heavenly children with good tendencies and heavenly qualities required of good cisizens, then there will be no one who would look with scorn or disdain at the various religious functions and rituals and there will be hardly few who will not stop and think for a moment before they decide to disregarded and talk contemptuously of any vedic ritual.

The more one looks into the customs and rituals of the Hindus, the more will he be convinced of the fact that they have been ordained for a definite purpose of making this world as happy to live in as possible, and fight a winning war with the three fold downward pull of the Asuric, Demoniac and Satanic influences.

V. M.

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My greatest weapon is pure prayer. The cause of peace is, therefore, in God's good hands. Nothing can happen but His will expressed in His eternal changeless Law which is He".

"God is a living presence to me. I am surer of His existence than of the fact that you and I are sitting in this room. I may live without air and water, but not without Him".

"You may pluck out my eyes, but that cannot kill me. But blast my belief in God and I am dead"!

"Whatever striking things I have done in life, I have not done prompted by reason, but by instict, I would say, God."

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A periodical of that type is necessary for our State and also outside. Though our present times are strange we must fight our existence through them. No individual anywhere is perfect, and no one should feel shy for being told so. Wherever I am I should be happy if the tie were undone and the Rationalist allowed to pursue its useful course for the good of all.

I hope the eclipse will at once slide aside leaving the full moon to shine with increased splendour!

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MAMMOTH LOANS

Out of the total National debt, the amount repayable in foreign exchange at the end of March 1969, was Rs. 4,980·8 crores. The amount to be repaid in rupees was Rs. 1,727·66 crores. Out of this nearly Rs. 1,400 crores are accounted for by PL—480 loans.

An analysis of latest statistics about foreign loans obtained by India reveals that she has yet to utilize Rs. 8,908,43 crores as at the end of March, while the total value of loan agreements signed on the date came to Rs. 9,826-25 crores.

Thus a major portion of the loans obtained by India had not been utilized.

Out of the total loan of Rs. 7,917·82 crores utilized till March 31, India had repaid Rs. 1,239,46 crores, leaving an outstanding debt of Rs. 6,678·36 crores. It is interesting to note that in addition India has paid Rs. 856·23 crores till March 31 by way of interest on loans. This works out to more than half of the principal amount of Rs. 1,239·46 crores repaid by India.

As stated above, loans repayable in foreign currency were Rs. 4,950·8 crores. Out of this a sum of Rs. 4,465·33 crores was payable in direct foreign currency and Rs. 485,47 crores through export of goods mostly to the Soviet Union and other East European countries.

Out of the total outstanding foreign debt of Rs. 6,678·36 crores more than half (Rs. 3,577·58 crores) is due to the U. S. A.

The breakdown of outstanding U. S. loans to be repaid in foreign exchange and in rupees is as follows: Rs. 2,181·14 crores in foreign currency and Rs. 1,396·44 crores in rupees making a total of 3,577·58 crores.

The next largest outstanding debt is to the International Development Association (IDA)—Rs. 669·24 crores. Some of the other major outstanding debts are to W. Germany Rs. 502·32 crores, Britain Rs. 497·26 crores, Soviet Union Rs. 395·59 crores, IBRD Rs. 383·45 crores and Japan Rs. 257 crores. The rest is all below Rs. 100 crores.

An analysis of loans sanctioned to India reveals that the U. S. A. and Soviet Union hold the first two positions as major aid gives to our country. The third position is held by W. Germany. Britain comes after IDA and IBRD.

Grants have also been given by other individual countries, but, consolidated figures are not available.

* * *

It shows our Prime minister's capacity to raise loans. Ed

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The Soviet Bird-lover's Bureau has colleted a lot of unusual information about some amazing birds. For instance, did you know that.....

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.... There are about 100,000 million birds in the world! They are grouped into 9,000 species.

.... Credit for the world's fastest metabolic rate goes to the tiny humming-birds? Only the size of a butterfly, it never stops eating because it feels hungry every three or four minutes.

... New Zealand's wingless bird, the kiwi, is one of the world's strangest. It never drinks water and it does not sing, even in spring. Its egg is a record-holder, weighing a quarter of the hen's body-weight. Another eccentricity is that the egg is hatched by the male bird! One kiwi couple produce a single egg in a year.

.... Some birds take a short cut through the Mont Blanc tunnel when migrating.

INFRA-SOUND

Back in the twenties, it was discovered in France that diesels, industrial ventilators and certain machine-tools in operation had a bad effect on many people, tiring some and adversely affecting the mood of others. Strong winds and storms and even trains passing at great speed can also create unpleasant sensations in some people.

Scientists established that the cause was inaudible infrasound, capable of getting through the thickest walls. Further investigations by Soviet scientists revealed that the most dangerous thing for a living organism was the sound with the seven-cycle frequency, probably because it is in the same frequency as biocurrents in the brain.

MRS. G's WAYS

"Mrs. Gandhi's dramatic move to drop four Deputy Ministers under cover of the 'prerogative of the Prime Minister' is the second step towards the 'Nationalisation of the Cabinet.' The first was the uncere-monious removal of Mr. Morarji Desai from the Finance Portfolio which led to his exit from the Cabinet. Everybody can imagine what would be the next step which can be no other than an attempt at dictatorship.

During her recent tour of Uttar Pradesh, Bihar, West Bengal, Tamil Nadu, Pondicherry and Goa, unless she has been reported wrongly, Mrs. Gandhi addressing mass-based emotional public platforms is credited with statements like, "Those who are not of my way of thinking would be wiped out." "A watch would be kept against all those who are against bank nationalisation." "I have the power to silence my opponents at any moment." All these statements are undemocratic, coming as they are from the Prime Minister of a secular democratic country. People would have thought that these were all random thoughts which she probably did not mean and that they were just of an emotional value only. But from this 'Operation Scuttle' move now initiated by her, one feels that she really meant what she said.

'Power corrupts and absolute power corrupts absolutely, was sometimes used against the late Mr. Jawaharlal Nehru. But this seems now more applicable to his daughter but with one exception. Panditjee was basically benevolent and democratic. But his daughter appears dictatorial! J. M. P.

* * *

That way lies madness!

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

SWINDLERS IN BHADRAVATI IRON WORKS 5 TO 9 CRORES

A startling state of affairs has been revealed by investigations into the State-owned Mysore Iron and Steel Limited at Bhadravati, which is now being geared to play a major role in the national economy.

An on-the-spot enquiry with persons in the know of things has thrown up a series of instances of grave administrative lapses, resulting in a colossal loss of about Rs. five crores in just two years. It is feared that the loss may well amount to a staggering total of Rs. nine crores by the time the unit closes its books by April next.

Following the recent suspension of eight employees of the factory and four Railway officials, the Central Bureau of Investigation appeared on the scene for a thorough probe which may result in bringing to light involvement of many top men of the factory and outside. Knowledgeable sources say that the bane of the Bhadravati factory in the recent past has been rampant corruption and nepotism with utter disregard to the growth aspect of the undertaking.

It becomes apparent to a discerning observer that the unit, which was started by the late Sir M. Visweswaraya in the face of bitter criticism but which then made a name for itself, is in the throes of a crisis, though not on the verge of closure.

The heavy losses have been widely attributed to corruption, mismanagement and administrative lapses on the part of MISL officials as well as their carriers—the Railways and private transporters.

Reasons like the rupee devaluation, Central surcharge, price increases of raw materials and depreciation have been officially advanced to explain away this state of affairs in the factory, which will be celebrating its Golden Jubilee shortly !

But knowledgeable circles think that by plugging the loopholes in the administration, the heavy losses could have been reduced, if not altogether avoided.

Another big lapse on the part of the MISL management is its failure for three years in succession, 1966-67, 67-68 and 68-69, to "physically verify" raw materials, finished products, work in progress, stores, etc. Only book balances have been adopted, according to the factory's annual reports.

years	Cost of materials which have not been physically verified.
1. 1966-67	Rs. 5,14,27,783
2. 1967-68	Rs. 4,55,95,818
3. 1968-69	Rs. 6,17,98,865

It is believed lack of a definite policy on marketing by the factory led to business being done through private firms, and a big loss thus sustained as sizable commissions had to be paid.

In a single glaring instance, it is said, the factory would have lost about Rs. five lakhs (Rs. 15 lakhs, according to unofficial reports)as a result of its extending concessions to a private firm in a deal worth Rs. 1 2 crores. Thanks to the intervention of the Mysore Industries Minister, who is also the Chairman of the Board of management of the factory the deal was stopped halfway.

This matter was sought to be explained away on the ground that the MSEB did not place orders for the material as usual, and the accumulated stocks had to be cleared. But it is not clear why this had to happen because the MSEB Chairman himself is a MISL Director and would have known the position well!

The propriety of the factory losing considerable amounts by extending liberal commission to an export agency when the Mysore Government has a Trade Agent in London and factory has sales offices in India's major cities staffed by sufficient personnel, is also open to question. A possible factor influencing this act is that the Mysore Governmentis said to hold a 10 per cent share in the exporting firm.

During these years, the factory has earned no profit at all excepting in the cases of ferro-silicon and another product, but some private firms have been obliged with special favours like the factory itself agreeing to bear the freight charges, which is not the common practice!

The management has tried to explain this by saying that accumulation of stocks and price variations had necessitated such steps being taken. But the prudent course of disposing of such stocks through tenders or auctions, as is the normal practice in the case of big firms or factories, does not seem to have occurred to them!

The MISL has about 11,000 employees including a supervisory staff of 1,000 with sound technical knowledge. Besides, labour is employed on contract basis when necessary. A German team of expert technicians has cost the factory Rs. three crores in six years! Recently, 200 more shift engineers have recruited. Of about 130 foreign technicians in the six steel factories in India, the MISL alone has the distinction of having the services of about 50 of them. A number of engineers have also been trained abroad, the factory bearing the cost.

In spite of all this abundant talent at its disposal, the factory has found it necessary to spend lakhs of rupees on getting "advice" from a firm of consultants!

It has given the firm contracts for technical advice and supervision of work and in just two years has paid Rs. 20 lakhs by way of fees! While in a single case, the firm was paid Rs. three lakhs to prepare a project report for a cement plant, the work was not taken up at all, on the plea of "lack of finances." Even conceding the need for consultant service for major projects, where was the need for such services at a cost of about Rs. 40,000 for preparing a blueprint for a railway bridge for factory use?

In fact, the MISL pays Rs. 23,000 each month for the services of a West German tedhnogist.

Investigations by the CBI now in progress into the "scrap iron supply affair" of the factory are expected to unearth cases of corruption and mal-practices in marketing of the factory products.

Already, eight employees of the factory as well as four Railway officials have been suspended from service as a result of the police and CBI findings in investigations in Bhadravati, Bombay, Secunderabad and Madras. Action against some more is likely to follow.

According to information available now, in just two deals relating to scrap iron, the factory is believed to have been defrauded to the tune of Rs. 11 lakhs!

The factory is yet to receive 65 wagon loads of scrap iron supposed to have been booked at Secunderabad six months ago. It is alleged that a false receipt had been produced in respect of this and reports from Secunderabad speak of a missing receipt book! What is more, a senior official of the MISL is reported to have acknowledged receipt of the scrap after visiting Secunderabad!

The factory had asked a Madras Bank to advance Rs. 50,000 on production of the

(*Continued on page 6.*)

The Rationalist

MINI SKIRTS

Now that knees are being exposed in the new mini-skirted fashions, many girls fail miserably to show off presentable knees

It is not just a question of fat or bony knees; grubby knees and rough-looking knees are ugly.

If your knees could do with improvement, try this excellent treatment for a week or two—and marvel in the difference!

Before bath: Take some table-salt (not the course cooking variety) and mix to a paste with some cold cream, cleansing lotion or oil.

Massage knees well with this mixture, then bathe as usual. Repeat daily till knees are as smooth as you would like them to be, then have follow-up treatments once or twice a week.

An excellent bleach treatment for knees is Milk of Magnesia.

Smooth the liquid over your knees (preferably when you can keep legs straight for a while) and leave to dry (about 20 minutes). Wash off with soap and water, and smooth in a little hand-lotion to counteract the drying effect of the bleach.

Milk of Magnesia which is somewhat "stale," and thick in consequence, works even better. This can be done as often as you like—even daily, to begin with.

Incidentally, both these treatments also work wonders with elbows. The Milk of Magnesia treatment is also marvellous for bleaching the skin of your face and throat (leave out eye area); it has a tightening effect on open pores as well.

An excellent aid for manicures and pedicures are cotton buds—those little sticks with cotton wool firmly anchored to both ends.

They are useful for applying cuticle remover or nail polish remover.

A packet of 5 cotton buds costs only a few pais, and saves you fiddling with orange stick and cotton wool.

Incidentally, I do hope that you use cuticle remover (a bottle costs less than Rs. 2) and do not cut cuticles. Persistent cutting of cuticles causes the edges to fan out and spoils the appearance of your nails.

While we are on the subject of nails do remember to use emery boards (available in a pack of several at chemists) rather than a steel file for filing your nails. Emery boards are so much kinder to your nails.

Save on skin fresher and astringent by first wetting your cotton wool with water and wringing it out. Then sprinkle a few drops of freshener or astringent on the cotton wool, and pat over face and throat.

This way, there is less waste as none of your freshener or astringent is absorbed by the cotton wool.

Those with sensitive, easily-irritated skin can take a tip from top British and American models. Clean off make-up with baby oil.

Make your own skin freshener by mixing witch-hazel (available at all good chemists) with rose water. Mix one part of witch-hazel with 3 parts of rose water for dry skins: Equal parts of witch-hazel and rose water for other skin types.

For washing your face, use a gentle baby soap.

Check eyebrows daily. The head of a leading model-training institution in the U.S., says: "No lady should ever look as though her eyebrows need tidying."

Daily checks mean that you need tweeze out only a few hairs at a time—less trouble and fewer chances of over-tweezing. There is nothing uglier or more unnatural than an over-plucked eyebrow!

Also, daily-ups will ensure that your eyebrows always look pretty, and your boy-friend or husband may even think they stay that way without any help from you!

This next suggestion may seem obvious, but do read the directions on your shampoo bottle the next time you shampoo your hair.

A one-lather shampoo is meant to be used only for one lathering. Be careful, too, to measure out into a cup (with a teaspoon or bottle cap) exactly as much shampoo as is advised on the label.

This way, you won't use too much shampoo (which, besides being wasteful, is very drying to your hair.)

Diluting in half a cup of warm water will prove more convenient than using liquid shampoo directly from the bottle (even when this is not mentioned in the direction.)

Do you have a new no-parting hair-style that persists in parting where you used to part your hair before?

Then here's a tip from a top hair-dresser: Back-comb hair carefully over your old parting when arranging in the new style, and it will certainly help.

Finally, don't be tempted to rush out and buy every beauty preparation you happen to see advertised. If possible, first try a little of a friend's to make sure the preparation suits you,

In case of a new product, it may be a good idea if several of you club together and go shares to buy the smallest available size, which you can then all try out in turn.

Remember, a true beauty isn't just a good-looker, she's sensible as well!

J. L.

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(*Continued from page 3.*)

"R.R." for having received the scrap, but an agency which has drawn the amount from the bank "by producing the receipt" is yet to supply scrap to the factory!

In this context, the police are said to be in possession of some "personal letters" written by a top MISL official to some supply agencies. Meanwhile, one such agency is said to have expressed its inability to return the money.

A CBI official based in Bombay is said to have taken with him from Bhadravati some files, which are expected to throw light on more cases of corruption in the factory.

A particular exporting agency of Bangalore is said to have bought the factory products at a concession and with other facilities "for export", but allegedly sold it in the open market inside the country for a higher price! Investigation in this case is in progress. "Where was the scrap iron exported?" There is yet no answer to this query by the factory management in spite of repeated letters.

It is said empty lorries entered the factory but obtained receipts for supply of scrap. When in a recent case two lorries were caught and their ownerships investigated, it was found that one of the lorries was plying with the registration number of a bus, while the other had the number of a lorry that had gone to Madurai.

All these have helped unearth a number of cases of malpractice, cheeting and, against some Railway employees, of corruption. Possibly, cases of a number of lorries being run with the same registration number could also come to light.

Already, the factory has cancelled the agencies of three firms.

The state of affairs in the factory will only improve, it is felt, if a top technologist as its head, is put in complete charge of the factory. As things stand, not a single unit of factory is working satisfactorily, it is said.

There is a strong feeling that the factory can make impressive profits if it starts manufacturing stainless steel products.

Also with the going into production of the electric pig iron plant (the first of its kind in India) and the alloys and special steels plant in 1972, it is hoped that the factory will make a profit!

* * *

H. C. Dasappa had filled the factory with Vokkaligars for key-posts. Balakrishna, protege of A. R. Mudaliar, was Mg. Director and Vice Chairman. After him there ruled a favoured Lingayat I. A. S., Shivananjappa. He has now gone to another paying job, Road Transport!

When will Indians prove worthy of their trust, in politics or administration? Ed,

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

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"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

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KNOWS 40 LANGUAGES

Harold Haarman, a 33-year-old German language genius from Braunschweig, speaks 40 different tongues! And he has just completed his doctor's dissertation in comparative linguistics.

According to Harold, many people could master a large number of languages if they would improve their concentration. That, he feels, is the main key to his success.

At the age of 15 eight years ago Harold was considered anything but a genius His grades and schoolwork were just about average. Then came the big change

Harold signed up for an evening course in Spanish, because he was planning to go to Spain on vacation and wanted to be able to speak at least a little of the language. The results were astonishing: he soon was more than a match for his teacher, and had a yearning for learning other languages!

In the next few years, Harald travelled to several other countries and learned the language of each. His language proficiency soon caught ears and full attention of linguistics experts throughout Germany. Harold was on his way to a Ph.D. at an early age.

As a matter of fact, he is not absolutely fluent in all 40 languages—he can only claim that in eight. He is fairly conversent in 14 others, and can read and partially understand talks in the remainder.

The languages in which he is fully fluent permit him, for example, to translate Russian texts into Egyptian, polishing off with a discussion in Serbo Croatian with a Yugoslav! He also has a good working knowledge of Eskimo, and is regretful he has so little opportunity to practice his conversation with the Navajos, Basques and Walloons!

Harold's computery memory enables him to switch from one language to another in conversation as though it were no problem whatsoever!

MINI SKIRTS BANNED

Ethiopia has intensified its war against mini skirts. Both the Government and the public have risen against the fashion imported from the West. The public has taken the matter seriously, and "Down mini-skirts" is the slogan of the day.

Mini-skirted girls are being taken to the police station in some towns to explain their conduct and to promise not to repeat it in future. As many as 60 women and girls were taken to the Harar police station in one week for roaming about in mini dresses.

A special committee, composed of 14 prominet people from various organisations, has been set up in Addis Ababa to study ways of preserving the country's cultural heritage, including the traditional costume.

The Ministry of Community Development and Social Affairs is contemplating legal steps against the use of mini-skirts by ethiopian women.

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HEAR THIS, INDIRAJI

"Sir,—Your paper and your editorials are my daily cup of tea during the last twenty or more years, I am an ordinary woman and I have lived during the days of British "slavery."

I have also lived from the days of the dawn of Swaraj and I am still somehow living. The great Nehru, Shastry and now Indira all ask us to tighten our belts and march on and on, towards what? I am a great admirer of the Congress from 1915 to 1950. Now I am afraid of the Congress and as a matter of fact of all parties who endlessly "work for thr common man and woman!" Common women like me are going through hell, and we hope death will deliver us from these politicians!

During the Btitish "slavery" days, we in our household had only Rs. 30 per month. We were slaves, so we were unhappy. But we ate well, dressed well, entertained well. The prices were never going up. During the First World War, gold went up by two rupees, say from 13 to 15, but came down to Rs. 12 after the war. But now we are very happy because we are not having gold for the common women to worry over! The politicians and Ministers fight with one another to keep their positions till they die, to work for the common people like me! Common women like me look back with nostalgia on the old "slavery" days when the prices of all commodities were low, when they could travel on the railways at low fare, travel in buses sitting, bring up children without the present day dirty cinemas, could move among people with kindness and love and respect for one another, without always thinking everything in terms of money and class hatred, and could live a life without worrying about what the Ministers say regarding our lives in our house, and in fear of what each Minister will do "to uplift" us commoners!

Common women like me cannot hope to earn, and there is no meaning perhaps in earning anything because we cannot invest in lands, buildings, gold or in anything in the manner we are accustomed to for our rainy days. There is no point in living now except to be useful for the leaders to cite us always, whenever they choose, for lifting them higher up by using our name and presence. Our presence is certainly required for ever for the politicians and the Ministers and the leaders who weep for us as long as they get what they want! When they do not get anything they want or things do not go their way, they say we are doomed! If they get what they want they say the common men are getting lifted up! Politics in India is useful in bringing about a new class of capitalists by destroying the old ones, a new middle class by destroying the old one, a new poor class by bringing down the rich and middle class who are not wanted by the leaders.

In spite of all these benefits of our independence, we have still death, the great Socialism which makes all equal silently and efficiently. That is the only hope for us, the common men and women of India.

This is written in great anguish and suffering. We get some solace by telling The Hindu which has been with us during the four generations. A dozen common women including myself have written this."

From The "Hindu."

* * *

What a certificate? Ed.

The Rationalist

THE INEVITABLE

"The Congress was irrevocably split into two bitterly hostile camps—each thirsting for the blood of the other—when the Working Committee presided over by Mr. Nijalingappa finally expelled the Prime Minister Mrs. Indira Gandhi from the Congress, and directed the Congress Party in Parliament to elect a new leader in her place.

The fateful decision was taken unanimously by the C.W.C. at a three-hour meeting attended by 11 out of the 21 members, after the Congress President and his associates had rejected a compromise formula evolved by the Chief Ministers following a seven-hour discussion last night.

The Working Committee resolution expelling Mrs. Gandhi from the Congress accused her of acts of gross indiscipline and outright defiance in setting up a rival committee and sponsoring a parallel AICC session. The resolution also charged her with inspiring and organising the recent signature campain directed against the Congress President and attempting to capture the Party machine by pressurising the rank and file and subjecting them to false and misleading propaganda to make them toe her line." Says a press report.

If Mrs. Indira Firoze Gandhi had not been Prime Minister but an ordinary woman like Mrs. Tarakeswari Sinha, her expulsion would not have raised such a din as has been let loose by her vociferous partisans.

Prime Ministers should not be impetuous and head-strong, wilful and perverse, dictatorial and rebellious. They should be dignified reserved, conscientious, introspective, circumspect and forethoughtful. They must set an example of duty, discipline, righteousness, and right conduct, so that all sections and all individuals of the nation might copy them and raise the national level.

But, like a bucking horse, or mare, or bull in a China shop, Mrs. Firoze Gandhi has during the last three months been dragging the Congress through the mire and shattered it irreparably!

If democratic Government depends on the Party system, what is happening to the Congress during these three months, thanks to this misguided personage, will spread like wild-fire to other parties, and wreck them all also. Then there can only be chaos, or martial law.

A person who claims to belong to a party, and defies its decisions, and humiliates it and flings mud at it, should renounce it, or be expelled from it.

Suppose the position was reversed and majority of the Working Committee were on her side instead of 8 only, wouldn't she have kicked out Mr. Nijalingappa and the others, and made their heads roll down to Mysore and Gujarat, and Bombay and Madras?

Mrs. Indira Firoze Gandhi has shown herself as a poor party woman, and a poor stateswoman. Her ill-advisers, holding cabinet rank, have indulged in boyish pranks of mud-slinging and stone-throwing, and behaved most unworthily

Power inebriates, and Mrs. Indira Firoze Gandhi seems to be suffering from hallucinations of impracticable socialism, besides being infected by Menongitis, Girigitis, Jeevangitis, Chavangitis, Manyamgitis, and Fakrudgitis. A spell of psychiatric treatment in

U.S.A., or West Germany, like Mr. Annadorai or EMS, might prove beneficial.

If socialism is her ideal solvent, why does she not try it in her Cabinet? Have not her chauffeur, and her scavenger served her all these years as faithfully as Messrs Chavan and Jagjeevan Ram? Why not exchange them? Would things be then worse than now? But are Chavan and Jagjeevan Ram socialists enough to agree?

The public at large are sick of this whole thing, and we are sorry that men born of this intellectual and ethical Nation are proving so unworthy, ill-behaved, incompetent, and ignoble! Editor.

WOODROW WILSON

CHARACTER

Character is a by-product; it is produced in the great manufacture of daily duty.

CONSERVATISM

Generally young men are regarded as radicals. This is a popular misconception. The most conservative persons I ever met are college under-graduates.

DEMOCRACY

The world must be made safe for democracy.

I believe in democracy because it releases the energies of every human being

FOOD

The best way to silence any friend of yours whom you know to be a fool is to induce him to hire a hall!

FREEDOM

Freedom exists only where the people take care of the government.

HUNGER

No one can worship God or love his neighbour on an empty stomoch.

INDISPENSABILITY

There is no indispenable man. The Government will not collapse and go to pieces if any one of the gentlemen who are seeking to be entrusted with its guidance should be left at home.

JUDGMENT

One cool judgment is worth a thousand hasty councils.

LAW

Law is the crystallisation of the habit and thought of society.

LIGHT

The thing to do is to supply light and not heat.

NATIONS

No naion is fit to sit in judgment upon any other nation.

PEACE

It must be a peace without victory.

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BURNS

Considerable interest was created at the recent International Congress on Blood Transfusion in Moscow by a report suggesting a complete new treatment for burns.

This is an important matter, for according to World Health Organisation statistics, burns requiring prolonged treatment are suffered in 5 to 10 per cent of all accidents.

Hence the sensation caused by a newspaper report two years ago that a West German doctor had discovered a "wonder treatment," using artificial skin.

Unfortunately it was inaccurate: there is still no universal treatment for burns.

A bad burn is not just superficial damage: it is a disease. The patient runs a temperature, the digestion is impaired, and there is a sharp rise in white blood cells

For a long time doctors did not understand its mechanism, till experiments showed it was a sort of acute blood poisoning.

This finding was clinched by an experiment carried out on rats.

One rat, with a bad burn, was "connected" to a healthy rat by a strip of tissue.

The latter promptly developed "burn disease", signs of necrosis of the liver, haemorrhage from and degeneration of the kidneys, and various changes in the bone marrow.

Academician Fyodorov and Professor Semyon Skurkovich, who conducted the experiment, think it indicates the possibility of working out the best methods of treating burns to date.

They discovered that the high temperature produced by the burn changed the proteins of the skin cells into antigens, and these stimulate the production of anti-bodies which remain in the bloodstream for several years.

But if more than fifth of the body surface is burnt, the number of antigens is so great that the anti-bodies are unable to render them harmless in time.

So, reasoned the scientists, bad burns should be treated with protein taken from people who have already had disease.

This should not be impossible, for modern blood transfusion methods enable donors to give not only their "whole" blood but also its component parts.

The antibodies are concentrated in the plasme - plasma the watery part of the blood-and a donor can provide about 50 pints a year.

That would be enough to save several badly burnt people.

Of couse, the difficulty will be to find sufficient donors, in view of the enormous number of burn cases.

But the scientists say that further study may make it possible to solve this problem by developing an anti-burn vaccine.

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INDIAN SCIENCE

It is generally assumed, even by us Indians, that science was evolved in the West, aud by Westerners. The names of Galileo and Archemedes are well-known to us; Kanaada and Vachaspathi are rarely heard of. And yet, the truth is that the very foundations of science—in all its different branches—wete laid by Orientals, to which our ancestors contributed the lion's share.

Great advances were made in Physics, Chemistry, Mathematics, Medicine, and many other fields by ancients, Chinese, Hindus, and Arabs. The History of our ancestors' scientific progress as all other histories about them, opens with the coming of the Aryans!

Historians believe that around 2500 B.C. Aryans from the north invaded their predecessors on this land and overpowered them. It was from these primitives that the Aryans learned their early wood-work and metallurgical techniques. Archaeologists have dug up objects of human workmanship of pre-Aryan days, and these specimens provide enough proof of the Indus Valley peoples' keen knowledge of the properties and uses of many natural objects and elements. They had their own brand of metallurgy, art of pottery, medicinal uses of botany, and even crude surgery.

Aryan ploughs, other agricultural implements, axes and weapons, and war-chariots, to which Stuart Piggott refers in such detail in his book Pre-historic India, bear a distinct mark of prehistoric origine. Early Aryan houses, as described in Vedic literature, follow a construction pattern similar to that found at the excavation sites of pre-Aryan civilizations.

Thus it was that the first initiations of our ancients in sciences were through learnings from the pre-Aryans. There is, however, much to be discovered yet about the early centuries of civilization on this land, much to be deciphered from among ancient seals and other archaeological finds, and when that is done, we shall know more about primitive sciences, aad about how much tne conquering Aryans learned from their predecessors.

Next, we come upon the Vedic period, and find great thinkers and philosophers. They speculated over such profound subjects as the origin of the cosmos. These early thinkers discuss comprehensively both the physical and metaphysical aspects of our vast, mysterious universe. Notable among them is the name of Kapila, originator of Samkhya philosophy (c. 500 B.C.), He is the most important of our ancient cosmologists. He speculated about the origin of the cosmos, through energy, from one unmanifested cosmic nature, which he called Prakriti.

These early scientist-philosophers sowed the first seeds of human space studies. They had not the assistance of high-powered instruments yet their observations were extensive and accurate.

As we proceed toward the closing years of the Vedic era, we find priestly Brahmanism in full sway. It was during this period that much abstract and occult thinking arose. In the centuries following, the rise of Buddhism and Jainism reassserted scientific reasoning over abstract thinking.

The first important scientific outcome of this period of early renaissance was extensive research in physical formations of matter. Buddhist and Jaina scholars defined the atom—"anu"—as the ultimate indivisible particle of matter. Kanaada, founder of one of the six principal schools of ancient Indian philosophy, the Vaiseshika school, furthered their observations by declaring

that atoms could not exist in an uncombined state in creation.

About that time in the West, Democritos, the Greek (470-360 B C), taught his contempories that "the ultimate constituents of all things are indivisible particles, differing in form and in their relation to each other". Regarding these early atomic theories of the two countries, India and Greece, George Sarton observes in his History of Science: "Atomic theories were developed in India by philosophers of the Nyaya and Vaiseshika schools..... Assuming that these philosophies were preceded by earlier speculations, much earlier (Brahmanic, Buddhist or Jaina), did the Greeks know of the early ideas? Could they have been influenced by them? That is not impossible, and Democritos himself may have heard of them while he was in Parsia."

Researches in atoms go on till a much later date, and as late as A.D. 50 we find Jaina scholars, headed by Umasvati, analysing proper linking of atoms in the formation of different solids. Such general properties of matter as porosity, elasticity and cohesiveness were not unknown to early Hindus. Light and heat were thoroughly explored, and Kanada defined them as different forms of the same substance. The sun according to Udayat, was a potent source of all heat on earth. And Vachaspati explained light as radiation from objects that strike the line of vision.

Early Aryans, during their nomadic life, had gathered much useful knowledge about heavenly bodies. We have on the authority of such reliable scholars as Colebrooke and Max Mueller that they had developed their own "lunisolar" calendar. By the time the Buddha denounced astrology in his sermons, Hindu astronomical studies had advanced so far as to identify five planets-Mars, Mercury, Venus, Jupiter, and Saturn—in the heavens above.

That the earth rotates on its axis was realized rather late by the Hindus, and Atyabhatta (A D 475) first explained the scientific reasons behind lunar and solar eclipses. That the earth is pear-shaped, the theory on which Columbus based his calculations about reaching India by sailing westward from Europe, was also a Hindu discovery. Accordingly, longitudinal charts were prepared in Ujjain to help navigators sailing the ancient seas One such Ujjain-made chart helped Vasco da Gama (1498 A.D.) navigate his vessels via the Cape of Good Hope to India.

Ancient Indian achievements in mathematics were nonetheless spectacular. Will Durant pays tribute to Hindu mathematicians in his "Our Oriental Heritage:" .... ancient Hindu mathematics was superior to Greek in everything except geometry."

The numerals, to begin with, are wrongly referred to as "Arabic" by Europeans. They originated in India long before the Asokan days. In Asoka's Rock Edics (c 3rd cen. B.C.) numerals are widely employed, whereas in the Saracen world till the reign of Calipha Walid (705-15 A.D.) historians find popular use of alphabetical symbols.

In geometry, where Durant considers Hindus inferior to Greeks, one notable achievement should not go unmentioned. The well-known Pythagorian theorem—the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the other two sides — was thoroughly worked out by Bodhayana about 800 B C.

(To be continued.)

R. D.

The Rationalist

A FAMILY QUARREL

When Mohammad of Gazni invaded India, the flower of Indian valour was Prithviraj—the Rajput prince.

Young, brave, handsome and intelligent, Prithviraj was a popular hero. The poets sang his praises in tuneful measures. The artists painted his portraits. Naturally this kindled the jealousy of other warriors.

When Prithvi was not engaged in wars, he was an efficient administrator. But he had to fight many battles. Mohammad of Gazni invaded India six times and Prithviraj defeated him on one occasion. He fought for glory and not for gold.

But it is a sad thing to note that the Rajput kings were jealous of one another and seldom lived in peace. It happened that the King of Kanauj began to hate Prithviraj as his fame increased. He had other reasons for his hatred.

The King of Ajmere was the grand-father of Prithviraj and the brother-in-law of the King of Kanauj. Jaichand, married the sister of the King of Ajmere, and Prithviraj was the son of the daughter of the King of Ajmere. When the King of Ajmere died, he left his throne to Prithviraj as he had no other heir. But Jaichand claimed Ajmere.

Now it was widely accepted that Prithviraj was the greatest and the bravest hero in Hindustan. It was also an accepted fact that a great hero should wed the fairest lady. Jaichand's daughter was the loveliest in the land. Her name was Samyukta.

Prithviraj made up his mind to win Samyukta. He was even prepared to risk his life. He hit upon a plan. He went to his old nurse and told her what was in his heart. He requested her to help him in the attempt to win Samyukta.

The nurse was a clever woman. She said: "Well, son, give me a small portrait of yourself and I will make the Princess fall in love with you."

The next day the nurse left Delhi for Kanauj. Soon after she reached Kanauj, she was taken into service by the women of the king's household. She made them believe that she was the old nurse of Jaichand's dead wife.

Gradually she gained the confidence of Samyukta and told her many heroic tales of Prithviraj The princess naturally fell in love with Prithvi and made a vow not to wed anybody else.

Soon the King of Kanauj announced his daughter's marriage. He made it known that his daughter would choose her husband according to the old Hindu custom of Swayamwara.

Suitors would be invited and they would be seated in a gargeous hall. The bride would go round, stand before each prince, and hear his praises sung by his men.

Then the princess would throw a garland on the neck of the prince whom she had chosen.

Invitations were sent to all the princes except Prithviraj. On the day appointed, Samyukta made ready to choose her husband.

This was the time for Prithviraj to act. He disguised himself as a singer and rode to Kanauj so that he might be present when Samyukta chose her husband. Two of his friends also followed him in disguise.

The whole city of Kanauj was gay and colourful. People crowded round the great

O MOON!

"The two Appollo lunar landings have proved the science fiction writers correct—working and living on the moon will be easier than sceptics feared.

Fears of alien diseases or organisms dangerous to human life have not materialised. Working in an airless environment, while creating problems, is not difficult. Working in the one-sixth gravitational field of the moon has been unanimously described by the four men who have done it, as a pleasure.

Apollo-12 astronauts Charles Conrad and Alan Bean said they could have worked eight or nine-hour shifts without tiring and could accomplish more on the lunar surface than they could on earth!

It was feared that if an astronaut fell down he might not be able to get up. Conrad fell and stood up again with a one-handed push up. In fact, the two found it easier to pick up some rocks by falling over them and then bouncing up again rather than using a tool or crouching.

There was fear that lunar craters would be death traps, because of landslides and falls. Both went into one small crater to get the Surveyor III unmanned lunar probe and said it was easier than it looked. And fears they might sink in soft dust proved groundless.

The space-suits, which proved so bulky and cumbersome on earth, proved to be no problem on the moom. Walking has been replaced with an easy lope that looked like a 'giraffe running in slow motion.'

When Neil Armstrong and Edwin Aldrin made the first landing in July their major task was to prove man could survive on the moon. They did that, and Bean and Conrad proved he could work there.

Scientists have proved that man has a future on the moon. The soil will sustain plant life if the proper moisture, atmosphere and nutrients are added. Some primitive plants appear to grow better in moon dust than earth soil.

By building plastic domes future astronauts could cultivate their own vegetables. The plants could provide purified water for drinking and oxygen for breathing. This could help make colonies economically feasible as it would be very expensive to ship all the the food and water from earth.

---

hall of the palace and hundreds of princes took their seats at the hall.

Holding the bridal garland in her soft hands, Princess Samyukta entered the hall. But when she looked around she saw a clay image of Prithviraj placed near the entrance. She understood that her father had done it to humiliate her lover.

Samyukta walked along the line of the princes and heard their praises sung. When she approached the last in the line, he thought she would throw the garland on his neck. But he was disappointed! Samyukta turned quickly round and threw the garland round the neck of the clay image of Prithviraj!

The king rose up in anger from his thrown. But before he could move, a horseman lifted Samyukta to his saddle and rode away! It was Prithviraj!

There was confusion. The marriage could not take place since the princess had been carried away. The priuces held a council of war.

Meanwhile Prithviraj reached Delhi and married Princess Samyukta! V. T, R.

* * *

Then fate took a hand!

While no one believes it will be possible soon to mine titanium on the moon and ship it back to earth at a reasonable price, it is now believed by some scientists the moon could be the scene of some specialised industries utilising this element.

The low gravity and the complete vacuum on the moon would also make it attractive for some types of electronic and mechine work. It would be possible, for instance, to make a more accurate ball bearing there than on the earth.

* * *

What about the Poets' moonlight?

CEMENT

The great modern vogue started in the middle of the last century, when a variety called Portland Cement was used for the Thames Tunnel. Burnt lime had long been used in a small way, but a Leeds bricklayer named Aspdin registered the name Portland because his product had the appearance of Portland stone. Concrete is just artificial stone, and Portland cement happened to be exceptionally strong. To-day we can't do without it!

Somebody may one day work out how much Portland cement was used in the first year of the war. Wherever you look you see it, usually in the form of concrete: buildings, air-raid shelters, tank traps, bridges, posts, are all made of it. Our roads are made of it. In fact, concrete is rapidly altering the face of the civilized world.

Cement, in one form or another, has been used through the ages, but not always for building purposes. The Greeks and Romans managed without it: so did the Incas of South America. Yet many primitive forms of cement existed. Even in the South Sea Islands coral was—and still is—burned to make cement.

SUSHRUTA

A tribute to Indian scientists, who 2500 years ago began to grasp the fundamental points of mental illness and delicate relationship between body and mind, is paid in a book "Psychiatry To-day," published in London.

The author is Dr. David Stafford-Clark, consultant psychiatrist to a London team of social workers and a university lecturer on this subject.

The views of Sushruta, several centuries before Christ, writes Dr. Clark, "even to-day remain in advance of much of contemporary medical thought. Sushruta held that passions and strong emotions might cause not only mental illness but even bodily ailments for which surgery might be equipped. Evidence available in support of these now amounts to proof."

Dr. Clark also declares that Plato and Aristotle held certain ideas on the nature and seat of the soul "strikingly similar to the more mystical speculations of the Indian philosophers, although not including the conception of transmigration of souls."

* * *

Such tributes have to be thrust down the throats of to-day's degenerate Indians, who are just secular beasts and nothing more.

Ed.

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M.P'S AND GOD

"The Lok Sabha recently divided on the question whether there is God—and God won.

The vote in favour of God was 111. Only five voted for a motion which would have in effect denied his existence!

The vote was dubbed "unscientific" by Mr. Shiva Charan Jha (SSP) who moved that judicial oaths should provide only for solemn affirmation to speak the truth and witness, jurors, interpreters and those signing affidavits be not given the choice of swearing in the name of God.

Mr. Jha, in support of his amendment to the schedule of the Oaths Bill before the House, quoted Pandit Jawaharlal Nehru as having said that "if there is God, it is necessary to blow him up"!

Mr. O. P. Tyagi (Jan Sangh) joined issue with Mr. Jha and said it was foolish to deny the existence of God in the name of science. For he contended, scientists only discovered the laws of God.

Mr. P, Govinda Menon, Law Minister piloting the Bill, said what Mr. Nehru may or may not have said was not the issue The Bill sought to bring judicial oaths on the lines accepted by the Constitution-makers.

He said if there is God he was sure to excuse Mr. Jha for what he stated and appreciate Mr. Tyagi for his defence. Let members vote on Mr. Jha's amendment according to their faith, Mr. Menon said.

The division bells brought the Prime Minister, Mrs. Indira Gandhi, and others rushing into the thinly attended House.

One of the clauses of the Bill declares that no proceedings and evidence shall be invalidated by omission of oath or irregularity in its administration.

Mr. Lobo Prabhu (Swat.) said this would remove whatever restraint there was now on witnesses and others to speak the truth in courts, and wanted the clause to be amended.

Mr. Menon, however, noted that it was obligatory to speak the truth in the courts whether or not one took oath. The Indian Penal Code had a perjury clause, he said.

During the third reading of the Bill, Mr. Beni Shankar Sharma (Jan Sangh) said very few perjury convictions have been obtained in the courts, and the new Oaths Bill did not do anything to redress the situation.

The House passed the Bill which, having already been voted by the Rajya Sabha, goes to the President for assent."

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GOD'S WAYS

Mr. M. Chandramouli Reddy, executive Officer of the T.T. Devastanams, said recently that two sovereigns, dropped by a devotee in the Hundi at Tirupati in his presence, threw light on the existence of similar gold coins in store for making a "sahasranama haram" for the Lord.

Mr. Reddy was speaking at the foundation-stone laying ceremony for a T.T.D. Kalyana Mandapam.

He said there was delay in getting the permission of the Union Government for melting gold jewellery for making the "haram". One day a pilgrim came to him and showed him two soverign pieces saying that he was going to deposit them in the Hundi. The pilgrim's behaviour appeared rather odd to Mr. Reddy, who wondered why he should show him the soverigns when he could have quietly dropped them in the Hundi. Immediately it struck him that if there were similar sovereigns in the temple jewellery, they could he used for the "haram" without waiting for the permission of the Union Government to melt jewellery.

He got all the 22 jewel boxes from the bank safe vault. When he opened the first two boxes, he found to his surprise that they contained 4,000 soverigns needed for the "haram".

Mr. Reddy narrated another incident when an Andhra businessman presented a gold vessel weighing one kilogram, the shape of which was exactly the same as he was thinking of getting to replace the copper vessel used in "sahasra kalasa abishekam". Mr. Reddy said the the merchant had a dream in which he saw a person with "namam" reminding him of his vow! The merchant got ready the vessel but delayed his trip to Tirupati. One night all his jewels were stolen, but the gold vessel was left behind. When the merchant was about to leave for Tirupati to offer the vessel to the Lord, he was informed to his great surprise, that all the stolen jewels had been recovered!

GAS WARFARE

Located near the "heel" of the Italian Coot, Bari is an important Adriatic seaport.

In September, 1943, during World War II, it was captured by Allied troops. Bari's harbour immediately was put to use to land cargo for the Allied push up the Italian Peninsula.

Early in December, German aircraft attacked and destroyed 17 Allied cargo ships, one of which was the American vessel 'John Harvey'.

The Harbour waters soon were filled with hundreds of struggling sailors.

The 'John Harvey' was carrying a hellishly vile cargo—about 100 tons of mustard gas contained in individual 100-pound bombs.

They were to be used by the Allies if the Germans initiated chemical warfare.

Of the sailors exposed to the mustard gas, 83 died, and 534 were seriously injured. So, as reported by Seymour M Hersh in his book "Chemical and Biological warfare," gas warfare may not have been used in World War II, but it did claim more than 600 victims.

Like mustard gas, the far more toxic nerve gases actually are liquids.

Unlike the irritating and blistering "sledge-hammer" behaviour of mustard gas, nerve gases kill in a precise and subtle way.

Nerves from the brain or spinal cord carry messages to muscles to control our breateing, vision, movements and the like.

(Continued on page 6.)

The Rationalist

INDIAN SCIENCE

(Continued from last issue)

A careful study of the ancient Hindu astronomical and mathematical tables leaves little doubt that our ancestors were well-acquainted with all the important arithmetic, algebraic and geometric theories of their times. The interest of the Indian scientific mind in mathematics surpasses its all other inquisitive interests. Indian mathematicians keep up making original contributions to mathematical studies till as late as twelth century, by which time other sciences suffer from paucity of originality.

The course of chemistry ran two-fold: first as a handmaid to medicine, then followiug the rise of Tantrism (c 800 A.D. as an ally of alchemy. The association of chemistry with alchemy was by no means a healthy association, It made chemistry fall into disrepute with people of this country, who later came to look upon it as an occult, fearful science, obnoxious and disgusting in its pursuits.

For well over four hundred years, chemistry functioned as the science of making recipes for changing base metals into gold. Its second important function was that of preparing youth-giving elixirs. Tantric chemistry was later exiled from this country, the country of its birth. It, however, found a welcome haven in the Arab world, where in some parts, to this day it is practised professionally.

On the other hand, chemistry's association with medicine and pure metallurgy is not so discreditable. Patanjali (probably, 2nd century B.C) the celebrated commentator on Panini's grammar, was a pioneer chemist-metallurgist. His works on Lohasastra (Loha in those days stood for all-metal) are our earliest authoritative treatises on metals, and their refining and alloying.

Nagarjuna (possibly, 8th or 9th century A.D.) is another important name in ancient Indian metallurgy, but he is chiefly connected with alchemy, and his observations mainly revolve round the transmuation of other metals into gold. Nagarjuna deserves to be called the patron-saint of Indian alchemists. "Nagarjuna Bodhi-satva, by moisteniug all the great stones with a divine and superior decoction (medicine or mixture), changed them into gold".

Indian chemistry's humble but more utilitarian contribution to pharmacology deserves greater plaudits than it has hitherto got. In fact, the Ayurvedic period (c. 600 B.C. to 800 A.D.), during which chemistry botany and medicine joined hands in an alliance, is the brightest period of medicinal progress in ancient India.

Our ancients accumulated great knowledge about medicinal herb and fungi. Though most of it was acquired empirically, it was nevertheless precise. They gave birth to that vast system of herbal medicine, Ayurveda, which following the advent of foreigners fell into neglect for the last over two hundred years—a degradation it certainly did not deserve.

Surgery, the pride of Western medicinemen today, was not unknown to Hindu ancients. It was practised as early as the sixth century B,C. Sanskrit medical texts mention over a hundred surgical instru-

ments devised by the doctors of the Vedic times.

Doctors performed Ceasarian and intricate intestinal operations. They were well-aquainted with human anatomy, the proof of which is found in Bhava Misra, who wrote comprehensive volumes on the human body, its various parts and their functions. He described blood circulation in detail almost a century before Harvey caught the attention of the Western world.

Diseases of domestic animals—chiefly horses, cows and elephants are treated in detail, and their proper cures mentioned in our ancient Sanskrit zoological texts. Plant life was studied out of purely botanical interest, and we have the name of Atreya, a contemporary of the Buddha, as the first among our ancients to order his pupils to collect and study the properties of those plants which were of no use to the medical world of his times.

In the light of these manifold advancements in different sciences made by our forebears, and in keeping with the present-day revival of the spirit of nationalism, it is necessary that a proper and authoritative compilation of the history of science and scientific activities be made. Such a history should also be taught, side by side with Western histories, in our science classes particularly.

Scientific progress in India suddenly came to a dead halt with the dawning of the medieval era—precisely from the eleventh century onward. Two principal events contributed to the state of affairs: the establishment of Muslim rule: and the almost canonical ban on contact with foreigners under the pretext that they were unclean.

This put an end to exchange of knowledge between Indians and other peoples. It was during this period that science in Europe took giant strides forward. One voice did rise against medieval conservatism that of Varahamihira, who refused to treat foreigners as unclean, and wanted to learn from them and exchange knowledge with them, but his was a lone voice and exerted only temporary influence. As for Muslims—Moghuls chiefly—they were great patrons af arts and architecture, but little interest in science and scientific research.

During the Moghul reign—particularly that of Akbar—we see translations of such works as Lilavati (a treatise on mathematics) and Tajak (one on astronomy) being made into Persian. Scholars wrote a number of critiques and commentaries on ancient works, but few original contributions were made. Bhava Mishra was last of the great Indian scientists, date 1550 A.D., and a bleak period of 300 years sets in after him.

During these 300 years—from the fifteenth to the eighteenth century—much of the trace of ancient Indian sciences was lost. This is the cause, more than any other, why ignorance prevails even among our educated regarding the achievements made in the different branches of science by our ancestors. During the British period the imposition of English education gave us more information about Western literature and science than about our own.

It is high time that we made our boys aware of their ancient heritage in science as well, so that they would stop looking Westward for the roots of anything and everything scientific.

Roma Das.

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The Manager,
"Rationalist", Mysore.

(Continued from page 3)

But the nerves do not physically touch the muscles. Between the end of each nerve and a muscle is a narrow gap or synapse—so narrow that several million of them placed side by side would measure only an inch.

Then how does the message carried by a nerve get across this gap to the muscle?

The ending of each nerve contains tiny sacs filled with a material called acetylcholine (AC).

When a message moving down a nerve reaches the end of the nerve, AC is ejected from these tiny sacs and moves across the gap to stimulate and trigger the muscle.

But once the muscle has been stimulated and has done its job, the AC must disappear.

So, there also is an enzyme called acetylcholiaesterase (ACE), that wipes out the AC after the latter has completed its job.

What nerve gases do is combine with ACE in such a way that ACE no longer can destroy AC after it has triggered a muscle.

So, AC stricks around in the synapses, stimulating the muscles continuously. The muscles stay "turned on."

This leads to gruesome symptoms involving paralysis and eventually death.

A recent U.N. Report reveals GB and VX as the "diabolical duo" of any chemical warfare arsenal.

GB, the nerve gas involved in the recent Okinawa incident, is about 32 times as toxic as phosgene, the most toxic chemical warfare agent prior to World War II.

And VX, the sheep-killer in Utah, USA, is 70 times as deadly as is GB!

I. S. B.

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REAL PLAYGROUNDS

Equipped with forms and writing utensils, employees of the West Berlin Schoneberg District Board set out to see if the citizens' demands for more and better playgroundswere justified. After several days of observation, they registered an average of 2·4 children per day at the 32 playgrounds in the district, including mothers and grandmothers! The rest of the district's children – there are roughly one thousand between two and fourteen years of age – played on the street, on construction sites, razed houses, and played along the banks of numerous rivers and canals in the city.

The authorities in other parts of the city made similar experiences without the help of statistics. There are some playgrounds in areas with many children which are avoided by the children. This is above all true of playgrounds built according aesthetic and educational standpoints. Only one children's paradise in West Berlin with its some two million inhabitants, need not complain of lack of "customers": The adventure playground in one of the suberban areas which will soon have some 65,000 inhabitants.

When this attractive children's reservation was built two years ago, the initiators made a virtue out of neecessity. The children of the first satellite–city dwellers had to be kept away from the remaining – numerous – building sites. Thus progressive experts took advantange of the chance to build the first unconventional playground in a large German city – based on an English model. Of course, the playground is hardly attractive with its mud-holes, the great quantities of boards, scrap metal and laths, its crooked, semi–complete huts built by the children themselves. This view and the noise of the playing children are the cause of many complaints. But based on the positive experiences gained with this experiment, its stay seemed to be final and secured.

Pit Moller, a sensitive teacher who superwises the adventure dorado, distributes tools, nails, glue, paint and whatever else is needed, allows many things and forbids as few as possible. The boys and girls get rid of their aggressions here. A joy of destruction or passive behavior which are first witnessed in each new child, soon disappear and change into creative activity. Moller has furthermore observed that fights are settled among the participants in a relaxed atmosphere and without any great show of emotion. Even the terrorizing behavior of the older and stronger groups towards the smaller children has given way to a more reasonable and indulgent attitude. In additon to this positive side, the children have practically had no dangerous accidents dispite their using hammers, saws, pliers and crowbars, despite risky climbing expeditions and the lighting of fires. For the last two years, all Pit Moller has needed for an occuring emergency is an occasional piece of adhesive tape!

W. German News.

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WATER

The soldiers of the body which carry on for us the battle against disease, old age, and death have as great and as constant a need fot water as the soldiers of the army. Water is needed by the body in many ways, but it is especially required by the blood. Water is the solvent in which float the white and red corpuscles of the blood and the many nutritive elements which the blood carries through all parts of the body, and the particles of meterial which it bears to the lungs to be burnt up, or to the various excretory organs to be ejected. By the aid of water the minute particles of food which are broken up and transformed by the chemical processes of the body are conveyed to the most distant fibre of the intricate human mechanism, wherever repair or new growth is required. No other element of nature could so well carry on this function as water. It is so limpid and so mobile that it can move through the most delicate and intricate net-work of veins.

The human body is cons antly throwing off water. A large portion is lost by evaporation from the skin, upon which it is poured out by millions of what might be termed little sewage-pipes ors weat-pipes or sweat ducts, for the purpose of washing away impurities from the system. The kidneys remove a considerable quantity bearing with it poisonous elements in solution, the products of various vital activities.

In other ways water is removed from the body to the amount of about five pints in twenty-four hours. This loss must be made good in order that the requisite fluidity of the blood shall be maintained; and this need of the body is expressed by thirst.

Physiologists point to the evaporation of water from the surface of the human body as one of the most perfect adaptations for maintaining perfect health. The vital activities of the body occasion the constant production of heat. At times this heat is greater than needed, and would certainly destroy the vitality of certain tissues if it were not speedily conducted away. The evaporation of water from the skin accomplishes this heat dispersal. When external heat is great, perspiration in the normal healthy person is more active than where external heat is less than that in the body, and by this provision of nature the temperature of the body is maintained at about 98 to 99° F, under all circumstances, and thus man is enabled to exist under such great extremes of heat and cold as are found in Nature.

There are numerous other ways in which water is essential to the process of life with-in us. The free drinking of water greatly favours the elimination from the system of the products of waste. It hastens the change of tissue and helps the assimilation of food. And apart from its use internally, it has also a very great value as a means of applying heat to, or abstracting it from the body for therapeutical purposes, to say nothing of the functions it performs as a cleansing agent. Of late the value of water in therapeutics has been generally recognised by the medical profession, and all over the world its use as an active agent has increased. Indeed many physiologists hold that pure cold water is by far the most powerful and useful of all the other well known healing agencies. It heals not by any stronger or occult power but by co-operating with the natural forces of the body, by aiding to the utmost those physiological processes by means of which the body sustains its health, and resists the approach of disease by means of its soldiers the Blood cells, and also by maintaining at its pitch the innate vital resistance.

(To be continued)

The Rationalist

GANGES WATER

Water is the most neglected of the healing agents. Most people do not even realise that it has curative properties; they think it is something one adds to whisky! The sick are urged to breathe deeply, diet and exercise, but rarely a word is whispered about water, and except for the few, hydrotheraphy has little meaning.

Water was in the news when it was revealed that during Queen Elizabeth's Austrian visit some months back a supply of Malvern water was taken for the royal family. This is normal practice for in the past one could not rely on the purity of local supplies, and even to-day there is a vast difference between water in one place and that in another. Where I live the water is so soft that it dissolves the fur in kettles and tea tastes very different to that made with London water; soap lathers generously and goes twice as far.

In India the first question a stanger asks is: "What is the water like?" because water differs vastly in different areas. The Ganges water, for instance, has the remarkable quality of killing the most virulent germs, one reason why pilgrims bathing in, and drinking freely of, the Ganges water in which corpses are dumped, do not die. Dr. F. C. Harrison of McGill University wrote: "A peculiar fact, which has never been explained, is the quick death of the cholera vibrio in the waters of the Ganges. When one remembers contamination by nnmerous corpses, and by the bathing of thousands of natives, it seems remarkable that the belief of the Hindus that the water of the river is pure and cannot be defiled, and that they can safely drink it, should be confirmed by bactereological research!"

A French physician, Dr. D. Harelle, tested the Ganges water and was surprised to find that only a few feet below the bodies of persons killed by dysentery and cholera "where one would expect to find millions of dysentery and cholera germs, there were no germs at all!" He then grew germs from patients afflicted by these diseases, and to the cultures added water from the Ganges. When he incubated the mixture for a period much to his surprise the germs were completely destroyed!"

Dr. C. E. Nelson, noted that water taken from the Hooghly (a mouth of the Ganges) remains fresh till it reaches Britain, whereas water from Britain will not remain fresh till it reaches Bombay, so ships replenish supplies at Port Said.

Water differs so widely in various places that if a new-comer complains that the local water upsets him, do not tell him he is making a fuss. In Brunswick, Springs. Vermont, U.S., six springs side by side obtain different chemicals from the rocks through which they flow and contain high percentages of arsenic, bromide, sulphur, magnesium, calcium and iron respectively!

Many spas are renowned for their water. In his Hunterain Lecture in 1930 Dr. Monod of Paris, stated that adder venom is neutralised by Chateau Guyon water, diphtheria germs by Saint Nectaire water, tetanus poison by La Bourboule water, and toadstool poison by D[illegible]e water.

When given to a p[illegible]t in the throes of tetanus La Bourboule water forms insoluble soaps with body fats which fix the poison and render it harmless. Water must be injected in the time taken for that

particular poison to act, in the base of tetanus, five hours; if injected even two hours late it will prove ineffective.

How much water should you drink? The needs of people vary, and more should be imbibed in summer than in winter. Normally, about a quart of liquid passes through your pores every 24 hours, taking with it poisons. In winter one is unaware of this but in summer, especially, in the tropics, it oozes from the pores like water from a tap. So naturally you drink more. From six to eight glasses of water is all you need because a good deal of solid food contains liquid and much of the water you need comes from tea, coffee, milk, beer, wine and other beverages. Few people realise that most fresh fruit contains 78-85% and even dried apples, apricots, pears, peaches, prunes and raisins more than 20%. So if you eat plenty of fresh fruit and vegetables and drink the normal amount of tea, coffee and other bevarages you should get all the water you need. The water in fruit and vegetables contains essential minerals and vitamins which keep you healthy.

Should one drink between meals? This is a problem that worries many. It is wise not to drink while eating: that is, do not take a mouthful of food and then wash it down, and this is the research.

As you chew, an exzyme or ferment called ptyalin is secreted in your saliva, which helps to break down carbohydrates (bread, pastry, biscuits, sugar) and prepares them for digestion. If you eat and sip at the same time the ptyalin does not get a chance to do its work and the process of digestion is incomplete. This, in middle age and after, may lead to digestive troubles.

Also, if you eat and drink simultaneously you can eat far more than if you eat without drinking, and excess food tends to fatten. That is why dinners with wines for each course do not make for good dietetics. You will enjoy your food more if you drink either before or after meals.

Water is the most refreshing of liquids either when drunk or applied to the skin. When exhausted by work, exercise or play nothing dissipates fatigue so much as a warm bath in which from four to eight ounces of vinegar have been tipped, preferably apple cider vinegar. It is more effective than a brain bath. Occasional baths with bicarbonate of soda in the water rejuvenate the skin, and according to Olga Lepeshinskaya, the Russian biologist, help to keep one young.

A word about baths. warm baths do not weaken unless they are so hot that one is exhausted after emerging. They open the pores and release poisons; but one should take a cold shower immediately after, or go straight to bed, or slip into warm clothing, otherwise one risks catching a cold.

H. D.

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1990.

Futurologists predict a revolutionary change for the housewife during the next two decades. Electronics will then rule in the kitchen and the rest of the house. The "good housewife" will have to keep up with the times and take a course in electronic housekeeping. According to this prognosis, high-frequency stoves will soon be able to cook in seconds dishes that formally took the housewife hours to prepare. Electronic "servants" will regulate the cooking, cleaning and washing processes. Table-ware made out of paper or plastic will be thrown into the home disposal after use and even the vacuum cleaner will run automatically while feeling its way by waves around the furniture. The homes of the future will not contain much furniture as it is as the rooms can be changed telescopically with the help of partitions as desired. This automatic partition method was designed by two instructors at the Hamburg Academy of Art (Federal Republic of Germany). It is planned for an all-day school in Steilshoop in order to be able to change large rooms according to need.

The futurologists furthermore predict plastic walls which let in light but are not transparent, as well as windows which turn dark at night and take on another colour. There will be many switches and levers as well as television sets for all spheres of life, for the wireless telephone, the automatic door opener or for shopping from the kitchen by choosing foods televised on the kitchen screen. The inhabitants will leave their homes infrequently. An excursion to the sea-coast will be superfluous as by pushing a button, salt water will run from the taps, artificial waves and sea-climate will do the rest. As the people of tomorrow will still desire a certain amount of activity, doctors are thinking of gymnastic rooms and ultra-wave massages as a balance.

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MARK TWAIN'S ETHICS

Once when William Swinton and I were poor young junior reporters, a frightful financial shortage occurred. We had to have three dollars that very day. Swinton maintained with simple confidence "The Lord will provide."

I wandered into a hotel lobby, trying to think of some way to get the money. Presently a handsome dog came along and rested his jaw on my knee. General Miles passed by and stopped to pat him.

"He is a wonder. Would you sell him?"

I was greatly moved; it was marvellous the way Swinton's prediction had come true!

"Yes," I said. "His price is three dollars."

The General was surprised. "Only three dollars? Why, I wouldn't take a hundred dollars for him. You must reconsider."

"No, three dollars," I said firmly. The general led the dog away.

In a few minutes a man came along, looking anxiously about. I asked, "Are you looking for a dog?"

His face lit up. "Yes. Have you seen him?"

"Yes. I think I could find him."

I have seldom seen a person look so grateful. I said I hoped he would not mind paying me three dollars for my trouble.

"Deer me! That is nothing! I will pay you ten dollars!"

I said, "No, three is the price," and started off. Swinton had said that that was the amount the Lord would provide; it would be sacrilege to ask more.

I went up to the general's room and explained I was sorry but I had to take the dog again; that I had only sold him in the spirit of accommodation. I gave him back his three dollars and returned the dog to his owner.

I went away then with good conscience, because I had acted honourably. I never could have used the three that I had sold the dog for; it was not rightly my own, but the three I got for restoring him was properly mine. That man might never have got that dog back if it hadn't been for me!

MARK TWAIN.

NAPOLEON'S ETHICS

One day his sister, Mariana, who was later to be called Elisa, falsely accused Napoleon of stealing a basket of fruit from the garden of his clergyman uncle. Napoleon refused to confess to the crime, and the family stripped off his trousures, whipped him and gave him nothing to eat except stale bread and cheese for three days! Throughout, Napoleon never said a word. On the fourth day, a friend of Mariana's revealed that she and Mariana were really the culprits. When his parents asked Napoleon why he hadn't told them that the girls were guilty, he replied that he hadn't said anything because it would have hurt his sister's friend. And she had't known about Mariana's lie.

* * *

Compared with George Washington's much publicised "Father, I cannot tell a lie. I stole the apple," Napoleon's conduct shows his high-souled loftiness. Editor.

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WATER

(*Continued from last issue*)

The daily cold bath is one of the best ays of keeping the doctor at a distance. old water has the property of vital work f all kinds. When it is applied to the kin "impulses are sent inward that awaken very organ of the body" says Kellogg. Let s see what actually takes place. When a erson dips his body into cold water, as in ea bathing, or when he steps into the bath t home, the first thing he does involun- arily is to draw in a long and deep breath. he lungs swell out, the heart begins to ound away with unusually increased vigour nd strength and every part of the system stimulated. Cold bathing and deep reathing are two valuable things which re inseparable. The deep breathing ncreases the lung activity, and lungs bring more oxygen into the system; the heart irculates the blood with increased speed nd hence more and purer blood is carried every tissue of the body. The result is a aking up of the bodily forces and a distri- ution of a large amount of highly vitalised nd oxygenated blood throughout the ystem.

It has definitely been shown that cold athing increases enormously the num- er of white blood corpuscles in the body. Whether this result is accomplished by the irth of new cells or by the calling forward f cells from remote parts of the body into he general stream of blood, is not yet enerally known: but the fact remains that ounts of the blood cells taken just before nd just after the body has been stimulated y cold water show a decided increase in he white blood corpuscles, the soldiers of ur body.

The reaction from the dip into the cold ater which is brought about by the blood rushing to the surface to supply the heat which has been taken away from it by the application of cold water, is one of the most valuable of all curative processes It is this reaction that sends the blood cells scurrying actively throughout the whole human body.

Another way in which the application of cold water promotes the functions of life is by stimulation of the secretion of the gastric juice which it accomplishes. It thus helps on actively the digestive processes by which food is absorbed and taken into the blood. The liver and the salivery glands are also stimulated.

When applied to the face and head cold water stirs up the flagging energies of the brain by invigorating the blood circulation. A dash of cold water upon the chest produces the stimulation of all the bodily forces, which a tired person will find more valuable than any pick-me-ups or tonics, tea, coffee or alcohol could possibly do. Applied over the heart this organ is made to beat with great steadiness and vigour. Application to the stomach causes increased producton of pepsin and other gastric juices. Applied over the bowles it stimulates intestinal activity; over the loins it increases the action of the kidneys. A cold compress or douche over the liver will increase liver activity. Every organ in the interior of the body may be thus aroused to increased activity by a simple application of cold water upon the skin overlying the organ, for thus a rush of blood will be caused to flow to that particular portion. It is necessary that the application be brief, three or four seconds or utmost three or four minutes. These short cold applica- tions of water to the skin will increase immediately the activity of any sluggish part, or of any organ whose function we want to increase as a means of aiding the

(*Continued on page 6.*)

The Rationalist

A JAHANGIR RECORD

It has been ascertained that an account of the first decade of Jahangir's reign was copied out and distributed by the Emperor's orders under the title "Dwazda-Sala-Jahangiri". Whether or not it was the same document translated by Anderson and Price, the fact itself lends force to the view that the imperial quill was not driven beyond the twelth year of Prince Salim's ascending the throne and assumption of the title of "Jahangir" or "Conqueror of the World" on October 10, 1505. Unusually interesting to read, it is reckoned as "one of the most valuable contributions to Indian history as Prince would put it."

The imperial author takes his reader back to a period since which three centuries have passed, and not only places before him a vivid picture of the state of the country as it existed at the time, but also lays bare his mind with its joys and sorrows, hopes and aspirations, its virtues and failings. "The simple and candid manner in which he narrates the events he saw happening before his eyes and the measures he adopted to rule the vast empire placed under his charge, cannot fail to extort the praise of the reader."

Let us, however, skip over the pages and descend with the Emperor "to matters of less serious importance"—to the lengthy but hair-raising accounts he has scribbled about twenty-eight extraordinary performances, which "without the actual demonstration the world would not have conceived possible". They were performed by seven "Bauzigurs" (jugglers) from "the province of Bengal" who came to his court and "confidently boasted that they were capable of producing effects so strange as far to surpass the scope of the human understanding."

After witnessing their unimaginable skill in the "asmaunian" (celestial) art, "such indeed as cannot but be considered among the most surprising circumstaces of the age in which we live," the amazed Emperor decided that "a few instances of their extra-ordinary dexterity" were "not unworthy of a place in these memorials" and went on to confess, "I can only add, that although I had frequently in my father's court witnessed such performances, never did I see or hear of anything in execution so wonderfully strange, as was exhibited, with apparant facility by these seven jugglers. I dismised them finally with a donation of fifty thousand rupees, with the intimation that all the Ameirs of my court, from the order of one thousand upwards, should each contribute something in proportion".

When modern "Bauzigurs" of Bengal have of late been winning international laurels by their 'Indrajals" and all the rest, it should be interesting to recount in the order recorded in Jahangir's memoirs the bewildering performances the seven master-artists of old Bengal had exhibited in the Moghul Emperor's presence.

First, they set the seed of any fruit tree the onlookers named at ten different spots, and no sooner had they finished reciting something in unintelligible cabalistic language than "a plant was seen springing from each of the ten places"! The trees slowly but preceptibly grew in height to about two cubits when they shot forth leaves and branches and produced fruits

which, after the jugglers had made "a sort of procession round the trees," became luscious ripe. The fruits were plucked and spectators tasting of them found them fresh and delicious! Then live singing birds of such beauty in colour and shape "as the world never saw before" were seen fluttering among the foliage unconcerned of the surroundings. Later, the foliage "put on its variegated tints as in autumn" and, ultimately the trees gradually shortened and disappered into earth!

Second, one of the seven men from Bengal stripped himself almost naked on one pitch-dark night and spinning himself "swiftly round several times" covered himself with a sheet, from beneath which a resplendent mirror was produced which emitted radiation so powerful "as to have illuminated the hemisphere to an incredible distance round." Later, travellers "at the distance of ten days' journey" on the night attested that they saw the atmosphere illuminated brighter than "the brightest day they had ever seen"!

Third, the seven men stood close together and without moving either lips or tongue, producrd between them a most delightful musical harmony with sweet modulations as if the whole seven had but one voice—"the effect of ventriloquism" acording to Price.

Fourth, they made to explode a hundred "teir-e-hawah" or squibs from "two bow-shot distance" without stirring from their place. Fifth, they set a large cauldron, filled partly with water and a little rice, boiling without applying "the smallest spark of fire" and drew from it nearly "a hundred platters full, each with a stewed foul at top!"

Sixth, from a rose placed on a dry spot of ground they made miraculous fountains, alternately of water and fire, which showered more roses, to spout, yet they neither moistened nor heated the ground!

Seventh, "One of the seven men stood upright, a second passed upwards along his body, and head to head, placed his feet upwards in the air. A third managed to climb up in the same manner, and placing his feet to those of the second, stood with his head upwards, and so alternately to the seventh, who crowned this extra-ordinary human pillar with his head uppermost." Then the first man supporting six men on the crown of his head was observed to "lift one foot as high as the shoulder"!

Eighth, one of them not only stood firm and upright in spite of being pulled backward by forty men, but dragged the lot forward all along the show ground!

Ninth, they cut a man limb from limb, "actually severing his head from the body" and kept the multilated parts scattered on the ground for sometime. Then, they covered those under a sheet. A few minutes after, one of them had put himself under the cover, the individual, supposed to have been cut into joints, was seen following the juggler out from below the sheet quite hale and hearty without any mark of injury or wound whatever on his body!

Tenth, from an empty bag they produced in turn two game-cocks of the largest size, a brace of partridges with brilliant plumage and a pair of frightful black snakes with flat heads and crimson bellies. The onlookers were entertained in turn with cock-fight, partridge tunes and snake-duel!

(To be continued.)

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(*Continued from page 3*)

body in its battle against the cause of disease.

The whole nervous system derives benefit from the stimulation of brief cold baths. This is one of the most valuable functions of water. Hydrotherapy has come to be a most valuable adjunct to the treatment of all nervous diseases. A slow stomach might be awakened, and set to doing effective work by a general cold bath taken daily, or by a local application of cold water. A cold water bag over the stomach for half an hour just before meal time is a wonderful restorer of appetite, which may be used by persons whose circumstances keep them away from the general cold bath and the exercises which cause a natural desire for food.

The best of all prescriptions for cold feet is to stand in cold water one inch deep and rub one foot with the other in alternation for five minutes.

Hot water can be used in conjunction with cold water, since heat tends to lessen vital work, and so heat may be employed when it is desired to diminish organic activity. Pain is one direct evidence of excessive activity. Heat is nature's great remedy for internal repair. Heat cuts off the influence of cold and at the same time diverts the blood to the surface of the body. Cold on the contrary usually increases the pain when the seat of it is some internal organ.

Sometimes heat and cold are applied at the same time, as for a toothache, for instance when a hot fomentation is applied to the cheek and an ice bag to the neck under the jaw. Pain in the pelvis is almost always relieved by a very hot foot-bath or leg bath, which relieves the congestion by direrting the blood into the legs, and thus removes the condition which was responsible for the pain.

Hydrotheraphy is a very old science and is well worth studying in detail. X.

CHANGING TRENDS.

There are eras in which people look for peace; others in which all their efforts are directed towards piety; still others in which they try to acquire character or wisdom. To-day, we are all trying to be thin! We no longer eat, we nibble. The incorruptibles have eliminated sugar, bread, sauces and cake not only from their menus, but from their vocabularies as well. People who at school, disdained the natural sciences are now specialists in glucosides, proteins and fats.

Once upon a time. our young women were given Saint Theresa of Avila or Joan of Arc as examples to imitate; today they all want to look like Twiggy and John Shrimpton.

Consequently, the people who are most envied are those who eat when they're hungry and drink when they are thirsty, and who nevertheless have practically nothing between skin and bones! "Those people, my dear, have treasures in their glands," I was told by a snobbish and skeletal friend. And when, one day, we we were discussing Biblical history, she exclaimed: "Esau' there's a boy I'll never understand! Exchanging his birthright for a plate of lentils! Why, it's madness— there's nothing more fattening than lentils."

A.

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